

Antichrist,

Fol. 1.

That is to saye:

A true reporte, that Antichriste is
come/wher he was borne, of his Per
sone, miracles, what tooles he wor
keth withall; and what shalbe
his ende: Translated out
of Latine into Eng
lishe. By J.D.

O Lorde, why haste thou broken downe
the bedge of thy vyne (in Englande) that
al they, which go by, plucke of her grapes?
The wilde Boore out of the wood dothe
roote it vp, and the wilde beast of the field
denoureth it. Tourne thee againe, thou
God of hostes, loke downe from heauen,
beholde and visite this vyne. It is brent
with fire and cut downe. &c. Psal. 80.

Imprinted in Sothwarke by Chris
tophor Trutheall.

Cum priuilegio Regali.

1556.

The translatour to the reader.

I Commende in to thy gentil handes (good reader) a most notable and godly learned worke of hye Homelies / set furthe in Latin about .ix. yeares past by the reuerende and ryght famous clearie Rodulphe Gualter of zurich / at suche tyme as the Bishop of Rome bestowed the treasures of his blessing wyth fyre and sweorde (by Italianes and Spanyardes) vpon certayne partes of Germany: whych neuertheles were (by the myghtye power and prouidence of God) so preserved in the myddes of affliction / that the more trauaile Satan (by his sonne and heire Antichrist) toke to haue suppressed the Gospell of Christ / the more it flourisheth: & the more he persecuted it / the stronger it is confirmed / and the depelier it hath taken roote. yea and (as it is Goddes wonted practise / to tourne the malice and furie of his enemies to the furtheraunce of his glorie) it neuer prospered in Germany (thakes be to the mercie of God for it) as it dothe nowe. And for asmuche as we Englishe men did (by solenne othe) abjure his usurped power and forged autoritie (whom the said author of thys worke calleth the myghtie hounge Antichrist) in the dayes of Goddes latefull appointed Ministers of famous memorie / King Henry theight / and his sonne the blessed King Edward the sixth: and seying ther is no lesse tyrannye and plage purposed / and hanging at thys present (by the iuste iugemēt of God / for the peoples vnthankfulnesse / negligence / and aduised perurie) ouer the noble realme of Englande / than at that tyme was attempted in Germany: I thought it good / to translate and set furthe this notable worke / into our bulgare Englishe tongue / for thre causes. First to stee the fauourers of the Gospell of Iesus Christ / and the weake brethren / to geue God most heartie thankes for his mercifull gifte of knowlage in this case / and with teares (for the miserable condicion of our naturale country

24
they/ now pressed with the tirannous yoke of
Antichrist/ to poure out fervent prayers to God
almightie/ that he wolde (of his abundant mer-
cie (for Chustes sake) vouchsafe to wythdraue
(once again) this deserved and iustly sent miserie.
Secondarely/ to desyre those men/ which esteeme &
measure religion and Goddes worde/ by the suc-
cesse of worldly thynges: to beholde (with indiffe-
rent consciences) what wealth and pleyntie of
meate and money/ the Masse (the daughter of An-
tichrist) hath brought wyth her again into Eng-
lande: and thereby (though they comyt litell byon
Goddes worde) to beholde how horrible a thing
it is/ to fall into the handes of the hying God/ by
committing of full pcurie: and in what state
they stande against the dreadfull daye of the Lord
(whose eyes and iudgement no colourable pre-
tense can deceaue) for receaiving againe of his
most blasphemous enemye / whom they hade re-
nounced by a necessary lawfull othe / made in his
holy name. Thirdly/ to prouoke the bringers in a
gain/ and maynteners of his pretended power &
authoritie (whom this autor calleth Antichrist)
either to repent and reuoke their popishe & dam-
nable errors/ and confesse and embrace the truth
of Chustes Gospel with us: or els to confute this
worke / not with mennes traditions nor bayne
falsely vsurped titles of the churche / and catho-
like sayth: but with the manifest worde of God
(wherupon the catholike churche of Christ / and
the true christian iustifieng faith is buylded) yf
they can: as I knowe/ they can not. For their ar-
tillarie is to shotte and to weake/ yea all the ordi-
nauice of the very gates of hell shall neuer be a-
ble to encountree it/ muche lesse to preuaile against
it. In the meane tyme/ we being established and
quieted in the invincible trueth of Goddes most
holy sacred worde (wherby the autor of this worke
translated by my poore trauaile / dothe most
learnedly & muinciblye paint out vnto thee that
great enemye of God/ Antichrist) shall by the as-
sistance

Assiſtence of Goddes holy ſpittle / patiently digeſte
their railing and tyrannye. And conſidering oure
former vnhankynſſe / carnalitie / and negligence
in our vocation / we ſhal moſt humbly ſubmit oure
ſelues to our heauenly fathers rodde and correc-
tion: and loke for deliuerance at his owne mer-
cyfull leaſure / knowing that in the myddes of his
wrathe / he remembreth mercy.

Take paynes now to reade ouer diligently
theſe fyue Homilies with the Autors preface /
good reader. And yf God lighte thync heart with
this candle / to conſent vnto the trueth wyth vs /
wherof thou waſt either ignorant befoze / or in
caſe thou be already perſuaded / yet yf thou be the
better inſtructed and more ſoundly ſatied hereby
in this behalfe: I haue my hole deſire / and full re-
compence. God geue thee vnderſtanding in all
thynges / and in hym ryght hertely well to fare.

The Autors owne tytyle of thys booke /
is thus.

Antichriſt.

That is to ſaye, fyue Homilies, wherein it
is proued, that the Biſhoppe of Rome is
the ryght and myghtye honge Antichriſt,
Whom the oracles of the Prophetes, Chriſt
& the Apoſtles tolde befoze ſhoulde come,
and that we ſhoulde be ware of him:

Set furthe by Rodulphe Gual-
ter of Zurich. &c.

To his deare brethre, that preache
the Gospell of Christ in the Countie
of zuirike, Rodulphe Bualter, grace
and peace from him, which only (and
none but he) is made vnto vs of his
heauenly father, peace, righ-
teousnesse, wysedome, re-
demption and sancti-
fication.

That chosen instrument of
God and teacher of the gē-
tiles, the Apostle Paule,
whan he shoulde take his
laste leaue of the Elders of
the Ephesiāns, and had faithfully war-
ned them of many maters, yet amōg
other thinges, he thought good to
geue them this lesson withall: Take
hede to your selues, & to the hole flocke,
of whome the holy Goost hath set you
to be ouerseers (or Bishoppes) to go-
uerne the churche of God, whome he
hath purchaced with his owne blood.
For I knowe this, that ther shall (after
my departure) greuous wolues enire
in among you, that shall not spare the
flocke.

AR. 20.

Which wordes (ryght reuerende
brethre and felowe Ministres) foras-

A 3

muche

much as they were spoken to those
men, whome the self same office was
at that tyme in the churche of Christe
comitted vnto, which is (at this daye)
committed vnto vs by lawful vocati-
on, we shall thinke them also spoken
vnto vs: yea vnto vs most specially,
1. Cor. 10. whome the last seasons of the worlde
are come vpon, whiche not only the
prophetes, but also Christ and the A-
postles, haue tolde before hande cer-
tainly, shalbe (of al others) the most
perilous seasons, by reason of rau-
nyng wolues, false greasye anointed
ones, and false prophetes.

It standeth vs therfore necessa-
rily in hande, to ponde this gaire
diligently, that we may knowe, what
an office it is, that the Lorde hath com-
mitted vnto our charge: & what care,
studie, and diligence we ought to vse
in the same.

For yf it be the maner of suche
men, as are geuen vnto the worlde,
& to priuate pleasures, to applie theyr
diligence vnto those thynges, that ear-
thy princes comitte vnto their char-
ge: it shal become vs (with muche mo-
re studious endeauour) to geue atten-
dauce vpo that office, which the most
hyghe

highe Kyng of Kinges, and Lorde of
Lordes, Iesus Christ, hath layde vpon
our shoulders, and shall one daye re-
quire a reconyng of it at our handes, *Math. 24*
whā he shal come in his glorie wyth *and, 25.*
all his Angels vnto iudgement.

But now thapostle Paule sayeth,
that we are ordeyned Bishoppes, (or
ouerseers) not promisyng vs a cer-
tain Empire or realme (as we se al-
most al the Bishoppes of our tyme
challenge to them selues, by the auto-
ritie of this title) but admonishing vs
of our office.

Forasmuche as the Breke worde
Episcopus (which is englisshed a Bishop)
signifieth in latine *Speculator*, that is in
englishe, a Watcheman: And where
Paule sayeth, we are ordeyned to be
Episcopi, Bishoppes, that is to say, wat-
chmen, he vseth the same maner of
speache, & God dyd, whā he ordeyned
Ezechiel to be a watcheman ouer the *Ezech. 33.*
house of Israel, chargeyng him most
diligently to warne the people befoze
hande, of the sweorde that shoulde co-
me, for their sinnes & wickedneses:
& with his faythful preaching, to saue
the wretched synful people from des-
truction. And in dede me thinkes,
A 4 that

that Paule espied the proude abuse
of this name (Bisshope) befoze hande,
wher he sayeth: Take hede to your sel
ues, and to the hole flocke.

Foz like as he comitteth the Lordes
flocke, that is to saye, the congrega
cion (oz churche) to the ministers
charge: euen so biddeth he him also
to beware and take hede to him selfe,
that he set not his mynde vpon priuate
honours and pastimes, neglecting
them that he hath taken charge of,
and so worke his owne destruction.
Yea Paule thodreth at him also, with
the Lordes owne sayeng vnto Eze
chiel: Except thou speake plainly, and
Ezech. 33. dissuade the wicked from his wicked
waye, that he maye lyue, the wicked in
dede shall dye in his wickednesse, but
his blood I wil require at thy handes.

The Apostle byddeth vs also, take
hede vnto the hole flocke: allowyng
here no respect of persones, foz vs ei
ther not to regarde any persone foz
basenesse & pouertie, oz to beare with
any foz his estate oz wealthes sake.
But he byddeth vs gouerne (oz rather
fede) not contrarieng Christes wordes,
whiche forbade his disciples to
rule and reigne as earthy princes do:
but

but chargeing vs to minisre the
 worde faythfully, whych prescribeth
 the waye and the vnfailling rule of
 saluacion, and therewithal carrieth me
 into the pleasaunt pastures of the sou-
 le, wherin they fynd that meate, whiche
 only fedeth and filleth vnto eter-
 nall lyfe, after suche sorte, that it is
 not possible for them after the dige-
 sting of it, to fele either hungre or
 thurste any moze.

Psal. 23.

Ioh. 6.

And least we should for any cause,
 reckon the office committed vnto vs,
 a smal trifling matre, he teacheth vs,
 how chargeable a stocke it is, that we
 are bounden to gouerne and fede: e-
 uen the selfe same stocke, that y^e sonne
 of God hath vouchesafe to deliuer
 fro destruction, with his owne blood.
 And that one reason (yf ther were non
 but it) is of so highe auctorite (brethren)
 that it were hable alone to dryue all
 lusternesesse & sluggish drowlynes out
 of our myndes. For who knoweth
 not, that in safe keeping of a worldye
 thing, that a mā is put in trust with-
 all, ther is speciall great fidelitie and
 diligence required: Than how muche
 more faithfull and diligent ought me
 to be in Goddes maters, and namely

in safekeeping of that flocke, which the
Lorde hath ransomed with his owne
blood, and layde vp in store in our
custodye:

Another maye we saye, that oure
office is out of daunger, by reason of
the presence and ayde of him, that is
the chiefe & good shephearde in dede,
and vnder that pretese we to take the
lesse hede & trauaile. For Paule spea-
keth befoze hāde of horrible and soze
daungiers. For I knowe thys (q he)
that after my departure, ther shall gre-
uous wolues come in amōg you, which
shall not spare the flocke.

He saithe, wolues shall com, and
that soze greuous ones: whiche will
not spare so worthie a flocke, so deare-
ly a bought flocke, so noble a flocke.
And in an other place, wher he pain-
teth them out with moze circūstan-
ces of wordes, he saithe: The spirite
speaketh evidently, that in the later daies
som shall departe frō the faith, and
geue eare to deceaneable spirites and
doctrines of Deuilles. Whā ther shall
deceanours rise vp, yea such ones as
shall disquiete and make hauocke of
this flocke, not only w mennes lyeng
commentaries, but also with doctri-
nes of very deuilles, bothe false and

1. Tim. 4.

perhicious.

The same mater also hathe Christ testified: who, like as he sendeth out his disciples as shepe among wolues, so dothe he tell vs, that false anoynted greasye ones, and false prophetes shall starte vp (to the vndoing of a great meanye) & their studie shall be to peruerterte and corrupte the doctrine of the truthe. He warneth vs also, that warres shall be stered vp by their procurement, to assault and destroye faithfull mennes bodies withall.

Math. 24.
Luc. 19.

Moreover the heade and prince of all this rable, is in an other place declared (euen the great Antichrist himselfe) whiche shall geue the onfette vpon this sely flocke of Christ thicke and three folde, bothe wth false forged lyes, and open tyranye of cruel weapon. All whych sayenges, if we compare them with those thinges, that haue happened in our tyme, and doo daily happen still, we shall confesse Christ to be true in his sayeng, & that Paule also spake out of the spirite of truthe: yea it shall furthermore manifestly appeare, who be those false anoynted ones, and false prophetes, and who that myghtie houghe Antichrist

2. Thes. 2.

christ is, whome our flocke ought to
beware of.

Now to thintent we maye set our
myndes considerately vpo our office,
and aswel take hede to our selues, as
to se to, and (asmuche as lyeth in our
weake nature) to prouide for the flock
committed vnto our charge, we must
nedes haue a rype knowlage of the
perilles, that are wot to be most trou-
blous & most nopsome to the church.
Which, albeit they are infinite, & past
al nombze, that are dayly blustred vp
of hym, whiche like as he walketh a-
bout as a roaring Lyon to destroy vs,
so is he most craftie in layeng of sna-
res and false deceaueable baytes: yet
we ought befoze al thinges, to consi-
dze two maters: false doctrine, & the
griefe of the crosse and persecution,
which are speciall snares to ouer-
throwe our weaknesse withall. For
the deuil knoweth the disposicion of
our nature, that in diuine and heauē-
ly affaires, it is wonderfull dull and
drowlye, and maye very easely be de-
ceaued: but in other causes (in religiō
specially) it esteemeth euery thyng ac-
cording to the successe and speede, & so
it is offended at persecution and ad-
uer-

1. Pet. 5.

mer site. By reason wherof we se, that
he bleseth alwaies this knacke against
the flocke of Christ, that either he de-
ceaueth the simple sorte with falsly co-
reaued opinions, or disquieteth them
with cōtentions and wzangling dis-
putatiōs: or els he feareth them with
the crosse of persecution, and bloody
warres of cruelly procured tyrannes.

If any man wolde require exam-
ples herof, he shal mete them so thick,
that he shall not nede to take muche
paine in searching of them. For the
deuelishe dreames of the Nazarenes
maye stande for an example, whiche
toimble the lawe and Christ together,
and make his merite of none effecte.
And whan those dreames were euen
scarcely repressed, ther was persecuti-
on done by that monstre of nature,
Nero. Herunto we maye make reher-
sal of Cerinthus, and his successour (that
prodigious slaue of lechery, pryde, &
crueltie) Domitianus. Among these we
will reckē Arrius, and the tyrānes that
folowed his heretical madnesse.

And lyke as the nerer we drawe to
thende of the world, so muche y more
pernicious and more perilous is eue-
ry thing: so in our tyme we see that
myghty

*The Ver-
sue of the
Popes
doctrine.*

Ioh. 4.

myghtye hounge Antichrist (the blisshop
of Rome) farre excorde al his predecess-
sours in tyranny, and so outragious-
ly raue wyth bothe these sweordes,
that a man can not wel discerne, with
whether he dothe hurte the churche
the sozer. For he hath brought in doc-
trine, that is cleane contrarie repug-
nant to the true doctrine. For it dra-
weth men from God, & maketh them
to serue creatures: it teacheth me al-
so to seke saluacion in their owne me-
rites, and to trust in their owne
strengthes.

He hath also forged suche a kynde
of religiō, as hath more twyle twat-
letopes in it, then the Levitical lawe,
and al the supersticion that ever the
gentiles vled. yea it is patched toge-
ther with parte of both of them, and
is most farre of fro spirite & truthe.
And yet vnder pzetense of this religi-
on, he is aduanced to so highe power
and tyranny, that he is hable to com-
pel them that repyne against it, to re-
presse them that speake against it, &
to kil and slea them that resiste, & can
not beleue it.

Therefore the lyeng spirite of er-
rour playeth the deuil in the churche
at

at this daye, and the Bishop of Rome
 his tyrannical sword layeth on load
 withal, and that not vpon priuate per-
 sons now as in tymes past long ago,
 but vpon most myghty princes, the
 most famous cyties: yea vpon al sor-
 tes of people his sword is drawen,
 & maketh streames of blood to renne
 downe euery where. For now we see
 great cities take and throwe downe,
 fieldes laide waste, honest wemen and
 maydens defiled with abominable le-
 cherie, and yong babes also either kil-
 led, or elles (which is the more horri-
 ble) maimed of their limmes. We see
 the flowre of youthe brought to the
 horrible wyckednesse of buggery, and
 al hole Germany in the meane space
 euery where cruelly vbered. And albeit
 that chosen instrument of Satan (An-
 tichrist) rage with open tyranny, yet
 (by ioyning lyes to his tyranny) his
 drift is to cloke his deuillish attempt-
 ates, and the occasions therof, to en-
 ueagle the vnlearned and simpler
 sorte with false forged causes, & craft-
 ily to cause many folkes, to hate the
 truche of the Gospel & true religion.

Let vs awake therfore (brethren)
 & seing we are placed in the watche
 toure

2
townte, let vs reprove the sweorde, not
that is yet romping, but presently
come, and layeth on loades, yea and
batheth it self all ready in the bowels
les of the flocke. For in this case ther
is many a mannes faith assayed.
Ther be som, whych bicause they per
ceave not the feate of forgeing of lies,
are sone begyled.

Ther be some which bicause they
can not discern the true doctrine &
ymagined supersticio asondre, take
falshead for truthe. And som ther be,
that are yet still afraide of the thöder
bolt of the Romyshe curse, that is to
saye, Antichristes curse. And som ther
be also, which are so offended, when
the crosse and heate of persecution co
meth, that after that triall, every mā
maye plainly perceave, they receaved
the sede of the Gospell in to stonye
grounde.

In this case therfore, is our diligēt
cure required, good brethzen. In this
behalfe it standeth vs necessarily in
hande, to shewe our selues faithful
watchmen, so as the people being
warned by vs, maye be hable to knowe
falle fained doctrine, to beware of
forged supersticion, to shonne the
baites

baites & snares of lies, and in no wise
to be offeded, whā persecuciō cometh.

And principally it shalbe our parte
to geue the onfette vpon the autour
of so haynous a mischief (the bishop of
Rome) whom not only the prophetes,
but also Christ and chappostles (accoz-
ding to the histories) directly proclay-
me, to be the right & mightie houghe
Antichrist. He it is therfore, whom
our duerie is to reproue, & to set him
out plainly in his colours, for the con-
gregatiōs to loke vpon him, that no
man be amased by reason of his falsly
& causeles vsurped persone or title, or
be afrayde of his vayne goneshotte of
wordes, bicause of his prating power.

And against forged supersticion &
lying doctrines, ther is (doutles) no
presenter a remedye, than to knowe
the truthe. For where the lyght of the
truthe spredeth out his beames, ther
maye the deuil put by his pypes, for
any hurt he can do, with his darke
dungeon of lyes.

As for the talkes of some fyne syn-
gred sedzelinges, they are not worth
the hearing: which bycause they are
afrayde of their owne carcase and
pelfe, wolde in no wise haue an ene-

W mye

mye of so great myght & power spo-
ke against, & to be prouoked through
such maner of open mouthed playne
declaraciōs. Is ther not vnquiet trou-
ble ynough otherwise, saye they? Is
ther not dissension & tumultuous be-
roares ynough besides? What auan-
teth it to throwe fire in to the forna-
ce, and oile in to the fire?

I beseeche you (good brethren & fe-
lowe curates) beare wyth me, though
I answer these men playnly home
at fewe wordes. For I coulde easily
cōtemne their prittle prattle talking,
if ther were not som of their compa-
ny, that loke to be reported not only
for fauourers of the gospelles truthe,
but euen doctours also, and that not
of the cōmon sorte of doctours. Who
forasmuche as they wōderfully mys-
like this worke, which I purpose to
set furthe, can not fantasie all those
paynes that men take, in speaking &
boyng against the Bishop of Romes
tyranny. And yet for al that, these sa-
me spyle carpet doctours make them
selues wōderous busye and earnest,
in dzyuyng awaye a sorte of lowlye
barlot friers, and maungie Masse-
priestes. In this they thinke they do
gaily,

gaily. And yf they chaunce at auenture to hitte vpo a newe terme of speache, to floute and taunt those vngacious mōstres withal, Lorde, so bragge they are of it. But yet they wolde not haue the head & chief prince of these monstres to be meddled against, in no wise.

But I wolde haue them to answer me. Doo you thinke it to be true (O you sawye, & moze than arragaunt frierly diuinitie doters) that the Apostle Paule, yea that God him self hath ordained you to be watchemen in his house? Sure you will saye, it is true, for you can not denye it onles ye will lose all the glorie of your estimation, which ye set so muche by.

Than what thinke you is the office of a watchema? Is it ynough for him to tang the watchebell, whan a rascall cominon souldiour (or two) of the enemies bande cometh, & whan the chiestayn of the Arme, and high Emperour him selfe appoeth with his hole hoost, to make no signe at al? I thinke you wil not graunt that.

But than chiefly shoulde the trompet sounde, than should he ring a larme most of al, than must the cytezins be

B 2 com-

comanded to harnesse specially : tha
is the greatest daungier of all other.
And except the watchman doo thus,
he shall not only be called a negligent
cowheardly wretche, but also a false
knaue, and a traitour to the common
wealthe.

What a madnesse is it than (in the
Devilles name) for a mā not to thinke
that necessarily requisite, in the admi-
nistraction of the churche, which se-
meth not only profitable, but also of
necessitie to be done in the tempozal
comō wealthe? And I pray you, what
weapones are they, that Antichrist
dothe most hurte and villanye with
all: euen lies and craftye deceate are
the thiges, that he setteth him self out
most with all. Bicause he is furnished
with a false title, he reigneth in many
mennes hartes, whose ignorant
blindnesse and simplicitie he abuseth,
to establishe his tyrannye. Shall we
than suffre the to be seduced through
ignorance still, seing it lieth in vs,
to deliuer them at ones, from that so
haynous a tyrannye, by the light of
the truthe? Shall we be afraide to re-
proue that cruell rageing beast, for
feare of making him angrey, whose
vse

11
hse is to do more hurt with flatterie,
thā furpe: That may not be, my bre-
thren. Naye, we must plucke of thys
monstres visour, that he baūteth him
selfe in, and teare of his painted Ly-
ons visage, that men mape se what a
slowche eared asse he is, that all this
while wolde nedes be taken for that
invincible triumphant Lyon of the
tribe of Juda.

Concerning his displeasures, we
ought not to be afraide of them, nor
adꝛadde of his thonderclappes. As for *Apoca. 6.*
this beast, he hathe already rose co-
loured him self a great while, wth sayn-
tes blood. Ther be innumerable sou-
les of sayntes vnder the great aultar,
whō this beast hathe murthered for
the worde of God, and the testimonie
that they bare vnto Christ. And ther
are serued of the same saluice, euery
daye moo and moo. And all they crye
How long Lorde thou that art holy &
true, iudgest not, nor reuēgest our blood
from them that dwell on earth: But
the Lorde heareth their voices, and is
ready to come furth to execute iudge-
ment, and to be reuenged as sone as
the measure of the beast is fulfilled, &
the nombre of his martirs perfittye

made by. Let vs in þe meane tyme do
the partes of good thristye ſtuardes,
and trusty watchemen, as it beco-
meth vs to doo. Let vs fede the Lordes
flocke with the prouandze of his woꝝ-
de: let vs reproue, ſtampe vnder our
fete, and caſt away poiſon, that it do
no hurte. Let vs poynt the nemie and
all his falſe craftes and weapones w
our ſynge, that Chriſtes ſhepe maye
knowe, whom they ought to flee fro.
And ſo ſhall we receaue the boũteous
rewarde, that is prepared foꝝ vs. And
as foꝝ thoſe men, that ſuffre ſo muche
as the ſimpleſt ſhepe of Chriſtes flock,
to be loſt thꝛough their negligence,
ther remaineth horrible payne in
doare foꝝ them.

Now being moued by theſe rea-
ſones, I haue taken vpon me this la-
bour (not being ignorant what dan-
gier lieth vpon it) to proue the Bi-
ſhop of Rome, to be very Antichriſt.
And this ſame worke (louing brethꝛe
& felowe miniſters) I thought good
to dedicate vnto you: not y I thought
my ſelf hable, being a yong man, to
inſtructe myne aũcientes: being vn-
learned my ſelfe, to teache my better
in learnyng: and being a yongling
and

and barbarous my selfe, to informe
men of most famous eloquence, with
these my dooinges: but that my myn-
de was to rendre a playne rekonyng
of my studies vnto those men, whom
I sawe trauaile this many yeares
(lyke hartie and constaunt faythfull
men) in this matter, and dyd muche
good wal. And so I thought it not vn-
profitable, that this doctrine shoulde
openly come to lyght, beying set furth
vnder the publike priuilege of al you,
seyng it is necessary, principally in
this sorowful tyme of affliction.

But befoze I make an ende of my
tale, I thinke good to speake a lytell
concerning Antichristes other sweord
(that is, his open tyzannye) that men
may the more easely vnderstand, what
is the occasion of the crosse and perse-
cucion, and that we ought paciently
to beare it.

But furst of al, it is to be enquired
by whose counsaile, mocion or suffe-
ring it is, that Christes churche ta-
keth of the smarte of the crosse. Ma-
rye, that doo we learne of the only
and vndeniable scholemaster of the
wo:ld, which hath ben in the fathers
bosome from euerlasting, & therfoze

B 4 seing

seyng he knoweth al secretes, he hath
opened them vnto vs, as farre as it
is lawfull & profitable for vs to know.
Whan he sent furthe his disciples to
preache the Gospel, after that he hade
talked muche concerning the crosse &
persecutions, at laste he sayeth thus:
Math, 10 Are not two sparowes solde for a far-
thing? And yet not one of them fallerh
to the grounde without your father.
All the heares of your head be num-
bred. Be not asfayde therefore, you are
muche more worthe, tha a great meig-
nye of sparowes.

In these wordes now, the Lorde
sheweth vs the principall cause of the
crosse: that what so ever it is, that the
godly are wont to haue chaunce vnto
them, it cometh by the will & decreed
counsel of his father. For although it
is not the knowyng of Goddes wil,
that setteth those that be persecutors
on worke, but the luste of their owne
private affectiō, hate, malice, and des-
pight of Goddes worde: yea and albe-
it Satan (the father of all murder &
violence) steele them by: yet none of
al these haue any power, strengthe or
force against Christes church, except
the Lorde hym selfe suffre them to
rushe

rushe in, and to haue his churche some
what exercised therewithall.

13

For that cause the Lorde calleth the
Kyng of Assiria, the rodde of his fu-
rie: and Dauid calleth the wicked,
Goddess hande and Goddess sweorde:
where as nother the Kyng of Assiria
hade any respect vnto the wil of God,
nother do the wicked regarde the coun-
saile of Goddess prouidence. But thys
(louing brethren) is ful of comforte,
that nother the aduersaries haue (of
them selues) any power against vs,
nor that any thing befalleth vs with-
out the wil of God. For seying the ho-
lye scriptures declare vnto vs, that
God is not only a ryghteous Lorde,
but that he is also a most merciful fa-
ther, certainly what aduersitie so euer
chaunceth vnto vs through his counsaile,
it threatheneth not to destroy or vndo
vs, but promiseth vs saluacion. For
how can he mynde y vndoing of me,
which is the maker of making: wold
a father haue his owne children de-
stroyed: wold he be content to haue
them vtterly destroyed & slayne: No.
But forasmuche as that propertie is
most farre fro the nature of a mortal
ma, that is a father: doubtles we may

Esa. 10.

Psal. 17.

Psal. 11.

2. Corin. 1.

Luce. 11.

B 5

not

not thinke God, which is the fountayne of mercie and grace, to be more vngentil and harder harted, than a mortall man.

Why than (saye they) suffreth he most merciles enemies to fall vpon vs by heapes so? why dothe he cast vs in to their handes, and vpon their weaponnes than?

Hebre. 12. But what are you (good folkes) that grunt at this gaire? Thinke ye it a wondre, or neuer hearde you, that a father shaketh the rodde at his children: yea and that he clappeth them on the buttockes to, for their correction? Let vs rather loke vpon our selues, and we shall sone see the causes of all this gayre. For where we being conceaued and borne in synne, coulde not chosse, but be lyke our owne original state, and therfore shoulde be the slaues of deathe and damnation, the father of heauen tendring vs wyth mercie (by his owne sonne) hath take awaye our sinnes, & chosē vs to be his childrē, & hath made vs heires of his grace & kingdome. This ioyfull & gracious prouidēcy of our saluatiō, euen the doctrine of the gospell bringeth vs worde of, And that is it that telleth vs

vs how we are endetted to god again
therfore. It enformeth vs, how we
must beleue, it teacheth vs howe to
frame our life, and it correcteth our
naughtie corrupte maners.

Howbeit forasmuche as our fleshe
can not abide to be corrected & nour-
tured, it wolde not in this case be mo-
nished, rebuked, corrected nor founde
fault at: no, it abuseth the doctryns of
the gospel, to clooke his licencious
libertie and lust wythall: & the more
careles securitie and libertie it hathe
to liue at pleasure, so muche the more
it foloweth his owne affections, and
renneth wilde wythout brydling.
Than therfore it standeth wyth the
heauenly fathers iustice, that they
which wolde not amende wyth cour-
teous warnyng of wordes, must be
corrected with stripes. And yet he sen-
deth not them for any cause, but y^e we
shoulde cast away our careles negli-
gence, & turne in to y^e right way again.

As for examples or testimonies
of scripture ther nedeth none in this
case, seing euery one of vs feleth in
our selues, this corrupte disposicio of
our owne nature. Neuertheles I
thinke it not amysse, to note suche
things

things, as haue fallen in our tyme.

Hebre. 4. The wo:de of the gospel hathe (by the fauourable grace of God) ben reuealed and preached to the people of Germanye, now about fyue & twentie yeares and moze. Ther hathe ben disclosed, the fraudes, the false sleigh-tes, subtil wiles, and blasphemous deuises of Antichristes tyrannye. All darkenesse hathe ben scowred awaye by the light of the truthe. The endles knottes (that befor tyme were indis-soluble) and the most sorrowfull bodes of death, were let lose and cutte in pierces, wyth this most bene two edged sweorde, the Gospel.

And whan this gaire was ones losed, all that euer Antichrist hade buylded in mennes consciences, fell sodaynly downe, and the bayne dredes of conscience vanished away like smoke. That made the Bishop of Rome sory for it, straight at the first begynnynge. And right myghty Emperours, Kinges Princes, and people, were greued at that. yea they laide their heades together at sondry counsailes, wherby they wolde fayne haue troden downe the corne of the gospel, which was than but grene, & newly spon-

sprongen bp. But al wolde not serue.
 No. we haue sene the fall out among
 them selues, and horribly torne and
 arayed wpyth making warres one a-
 gainst an other, which intended to
 make warre against Christ. And now
 euen the same are at hande, ready to
 cheoppe of our neckes: now they set
 vpon vs wpyth fyre and sweorde: now
 they make hauocke of euery thing,
 wpyth murtherring and smothering.
 But what is the cause? Is Christ
 more weake, and lesse skilfull in his
 science, than he hath ben before ty-
 me? Is it bicause he is not hable to re-
 strayne, that he hath restrayned and
 kepte of (all this while) vnto these
 dayes? No, That is not the mater.
 But we haue deserued this miserie
 through our owne synnes. We haue
 prouoked him vnto wrathe through
 our vnthankfulnessse. Our aduerfa-
 ries are weaponed wpyth our owne
 wickednesses: and therewith they ma-
 ke batail against vs. And bicause we
 haue synned, in that we haue shame-
 fully abused the quiete rest, that God
 hath geuen vs now a great while,
 he loketh vpo vs (his negligēt naugh-
 ty childzen) (wpyth this his present
 sharpe

Harprodde. Howbest this we maye
comforte our selues in, that seing he
is our father, he desireth not the de-
struccio, nor the death, nother the bn-
doing of vs his childre, but wold haue
vs to amede, to be saued, and to lyue.
And the very cause of the warres and
persecutio, which the Bishop of Rome
him selfe pretendeth in every place by
his bulles, is an undeniable pzoofe of
this mater. For he crieth out to haue
vs burned, bicause (he saithe) (we are
heretikes.

*what is he
rely wysh
the Papis-
tes,*

But what heresie is it? Mary Sir
this: bicause we will none of the Ro-
mishe supersticion, we trust not to
our owne merites, we layne to none
but only Christ. Him we acknowlage
to be our head, our king, our Bishop,
our only & sufficiēt sacrifice: & bicause
we (accordingly as the Apostle Paule
did) knowe nothing, sauing Christ Je-
sus, and that he was crucified. And
although by reaso of our wickednes-
ses (which forasmuche as we are in-
fected withall) we frame not our selues
according to the pfeccion of our faith,
our heauenly father suffereth vs to be
plagued: yet y is not the mater, p they
(which are a great deale wickedder than
we)

we) are angrye wth vs for , but for this
 only cause they are hoꝛne woode a-
 gainst vs , that we holde vs to Chꝛist
 alone, & are gone quite frō their filthy
 faithles God seruice. For where soue
 synde fault at vs, for a disobedience I
 wotte not what, it is a most baine tit-
 cle tattle , & euen the bishop of Rome
 him selfe pueth the lyers by his owne
 Bulles. Let vs behold therfore y^e exce-
 ding goodnes of God, in this behalfe.
 we haue deserued to be destroyed for
 our synnes, that are bothe haynous &
 many , for cōtēning y^e worde of God,
 & for our vnthāksfulnes, & bycause we
 haue lyued carelesly , we haue neede to
 be scourged: but yet the Lorde wil not
 haue our payne flādzed wth that title,
 but reputeth vs worthe of this ho-
 nour, that his pleasure is to haue vs
 put in perile for his names sake, for y^e
 true faithe, & for religion (which is a
 mater of most excellēcie , and of most
 high honour) & so to compt vs among
 the company of his holy martires. ¶
 What a fatherly louīg kidnes is this?
 ¶ most abundānt pleynteous mercy.
 ¶ most riche treasures of goddes gra-
 cious fauour. he is cōtent to make vs
 vessels of his grace, which had alredy
 made

Da. 3. 9.

Ab. 5.

Re. 9.

made our selues vesselles of his
wrathe: and he voucheth safe to haue
his glory set vp, the vineyarde of his
churche watred, and his faith and
trithe testified in that blood of ours,
which deserved to be shedde for our
owne exceeding great synnes. Who is
it therfore, that coulde be weary of
this crosse: who can be sorry to suffre af-
flictions: In dede our most cruel blood
thirstye enemies, are not ware of this
glorie of our persecutio: and therfore
it is meate and drinke to them, whā
our bodies are destroyed & murthe-
red. They knowe not that iudgemēt
abydeth them, that whan our Lozde
God hath chastised vs ynough wyth
theyr furious madnesse, they must be
cast into euerlasting fyre, lyke an un-
fruitful rodde, that is good for no vse
any moze. But as for vs, it is our
parte to saye nowe wyth the Apostle
Paul: who shall separate vs from the
loue of God: shal affliction: shal strait
feping: shal persecutio: shal hōgre: shal
nakednesse: shal perile: shal sweorde:
naye, in all these thinges we haue the
victorie by him, that hath loued vs.
yea Christ the sonne of God hath lo-
ued vs, and like as he gaue him selfe
vnto

Rom. 8.

vnto deathe for our sakes, euen so
 dothe he loue vs, and putteth vs to
 honour now at hlast caste, after suche
 wise, that he turneth the infamie of
 the payne, which we hade deserued,
 in to the most glorious honour of
 the crosse, which we must beare for
 his sake. Notwithstāding his mynde
 is not, that we shoulde be so tormēted
 and afflicted, that al must perishe in
 this persecuciō suffering: but he requir-
 eth this, that we shoulde abandon
 fleshely securitie & expresse that faithe
 in our conuersacion, that we professe
 in our communicacion. And as sone
 as we doo so, he receaueth vs, which
 are now vnthristie childzen, and clip-
 peth vs harde in his armes, and so he
 maketh his wordes to be pūed true,
 which he spake long agoo: As surely
 as I doo lyue, I wolde not the deathe
 of a synner, but that he shoulde repent
 and lyue.

Ezech. 18.

These thinges therfore it is cōue-
 nient for vs, to warne and teache the
 congregations committed vnto our
 charge, that the weake be not afrayde
 of persecucion, that they be not offen-
 ded, whā any thing chaūceth amysse,
 and that they esteeme not our faithe

L

and

Psal. 81.

and religion therby: but let them remembre them selues of those thinges that they haue deserued the wrath of God by, & amende them: that the being turned to the Lorde God, may see him also turne vnto them. Let thy wordes sounde in mennes eares (yea let them sounde continually that the Lorde speaketh by the prophete: O that my people wolde haue harkened vnto me, for yf Israel had walked in my wayes. I shoulde soner haue put downe their enemies, and turned my harte against their aduersaries. The haters of the Lorde shoulde haue fallen (like slanes) vnto their fete, but their tyme shoulde haue endured for euer.

If men wolde take hede to these sayenges with attētyue godly hartes, they shoulde not be offended at persecucio, but should haue most presēt redresse of al their miseries. But what want ther is euery where in this behalfe, I thinke you see it, not without greuous sorowes of your hartes, inuing brethzen and felowe ministers.

We haue not yet layde awaye their pernicious securitie of synfull life. We are not yet weary of our wickedness,

ness, we are not yet sorry for our syn-
nes. And lyke as wicked obstinate me-
haue not suffered them selues as yet, to
take curteous warning by the worde:
euen so it is not possible for them to
be afrayde, whan plagues come vpon
them. And forasmuche as we se per-
force that kynde of vnbrydled licenti-
ousnesse in our people, we se also our
aduersaries ware dayly stronger and
stronger, & our selues shrinke & become
weaker and weaker. But seying the
worlde is in this case, that we shoulde
utterly despire of it, yf the Lorde had
not reserued his remnauntes of cho-
sen people: it shalbe our partes, to ap-
plie our diligēt endeauour, that none
be cast awaye, through our slouthful-
nesse or negligence.

Esa. 1.

Let vs therfore exercise the talent,
that the Lorde hath geuen vs. Let vs
wyne as muche as lieth in our pos-
sible power. The Lorde wyll not fayle
them, that applye theyr dueties god-
lye. But lyke as he alone geueth the
encreace: euen so is he hable of
stones, to make children of Aba-
ham.

1. Cor. 3.

Math. 3.

Let the dangerous blyng of our of-
fice constrayne vs, to haue it alwayes

Math, 25,

in our mynde, and to take hede to our
selues and to the hcle flocke, that the
churche susteyne no losse, either by
false doctrine, or by grief of persecuci-
on. Let vs not spare any paynes ta-
king, let vs not spare for any la-
bours, for any watchiges, no nor yet
for our owne life, for it is rather to be
called a deathe. Let vs not spare our
bodie, for it can not be better spent,
thā about the husbandrye of the Lo-
des viney or de: that at the later day in
the dreadfull iudgemēt, we be not founde
companiones of that slouthfull ser-
uaunt, but that we maye heare that
pleasaunt and most comfortible say-
eng: Well fare you good and faithfull
seruauntes, you haue ben faithfull ouer
a fewe thynges, I will put you in
autoritie ouer many thynges:

Entre into your Maisters
ioye. Amen. Farewel bre-
thren and reuerende
felowe ministers.

At Zurich the
xii. daye of

Decē-

bre.

1546.

The

The furst of the fy-

ue Homilies, of Rodulphe Gualter,
concernyng the latter tymes
and Antichrist.

*In this furst Homilie are contayned
two specialties. Furst it proueth by
Christes wordes in the 24. of Mat-
thieu, that Antichrist is. Seconde,
it cōfuteth the false gloses of certain
men, and teacheth what Antichrist
is: and bringeth furthe two places
of scripture, wherby Antichrist may
be certaynly and truly perceaued &
known.*

THan if any man saye vnto
you: lo, here is Christ or ther,
beleue it not. For ther shall
arise false Christes and false
Prophetes, and shall shewe
great miracles and wonders, in so
muche that if it were possible, the very
electe shoulde be brought in to errour.
Beholde, I haue tolde you before.
Wherfore if they saye vnto you: Behol-
de, he is in the deserte, goo not you
C 3 furthe

Math. 24.

Antichrist

further: Beholde he is in the secrete places, beleue it not, &c.

Our Lorde & sauour Iesus Christ, as his disciples behelde the mightie & noble building of the temple of Ierusalem, saide vnto them: See you all these thinges: verily I saye vnto you, ther shall not one stone be left vpon another, that shall not be destroyde. And wyth these wordes of Christ his disciples were exceedingly amased. And wher as according to the custome of their auncettours and of their owne tyme, they hade as yet the busye and glistering gaye ceremonies of outward worshipping (that in tymes past were set furthe by Moyses lawe) in great price, and euen so esteemed them worthy to be honoured and obserued, wyth a certain deuotion of conscience: they were muche afraide at this so greuous and sharpe sentēce of their Lorde and maister Christ, concerning the temple. Wherbpō at the tyme that they came alone vnto him, whan he taried alone in the mountayne, they desyred him to solute vnto them three questiones, which they propounded vnto him. First they asked

The furst Homilie.

10

ked him, whā the Temple and citie of Iherusalē shoulde be take & destroyed. Secundarily, wher in the ende of the 23. Chaptre (after he hade so sore que- rreled wyth the scribes & chief rulers of the Jewes) he made mencion of his last commynge: they questioned therof wyth him also, and of the despatching of all the hole worlde, whan it shoulde be. Thirdely, they required tokens, wherby they might discerne, aswell whan the destruction of the citie and temple, as also the finalle ende of all the hole worlde, and his commynge a- gain shoulde drawe nere, and be at hande.

To these thre questiones (ther- fore) the Lorde maketh answer in this chaptre. And wher as he being a trusty teacher of those that his are, dothe truly teache those thinges, that only serue vnto our saluacion, he talketh nothing in this place of the appointment of the tymes; ne yet sheweth what yere, moneth, or dawe these thinges shall cha- uence: that is to wete, bicause the certainly perceaued knowlage therof

Antichrist

therof, shoulde make nothing at al to the furtheraunce of our saluation, or to thamendement of life, but shoulde most specially prouoke vs vnto careles slouthfulnesse, and negligent leauing vndone of good workes and vertuous dedes. But he instructeth them wyth euident and vnfailling signes, by token wherof they might clearly discerne, that these thinges shall assuredly com to passe, and also he teaceth them, whether they shall shortly com to passe.

And forasmuche as Christ the Lorde, is the vniuersall teacher of all the worlde vniuersally, we shall not reckē that these tokens were geuen to non other, but to the Apostles alone: for it is manifest, that they were geuen no lesse to vs, than vnto thē, to thintent vndoubtedly, that we shoulde be diligently occupied in the consideration of them, and that whan we see them happen, we shoulde shake of all drowsinesse of our myndes, and (like faithfull hearty seruantes) loke for the commynq of our Lorde. For this conclusion of his doctrine the Lorde himselfe dothe most diligētly treatē vpo,
in

The first Homilie.

21

In this Chaptre, and in the Chaptre,
folowing.

Finally wheras the disciples desired to be instructed, not as touching the destruction of the citie and temple only, but also concerning the final comyng of Christ: and required for that purpose tokens of sondry kyndes, wher by they might be hable to discern the truthe, and the tyme of bothe those maters: the Lorde setteth furthe such maner of tokens vnto them, wherof the most parte of them maye & ought to be applied to bothe the questiones on either parte. For like as the Lorde God in tymes past, chosed the people of Israel to him selfe, peculiarly out of all other nations and people, and coupled them to him self with a most holy sacred covenant: euen so was it his will, that the same people shoulde be an example to al other, wher into (as in a certain comon glasse) all people shoulde loke. And therfore that haynous and horrible destruction of that same people, ought to be a figure of the last comyng of Christ the saueour, and
A 5 then

Antichrist

thending of all the worlde, which shal
dede to all wicked persones shalbe
bothe haynous and horrible.

But in this present place, which
I haue now out of Christes wordes
rehearsed before, the eleuenth token
is set furthe vnto vs, & not wythout
exceeding holloin commaundement
and faithfull admonicion, wherewith
we are informed by our saueour,
what is to be done of vs in this be-
halle. Ther shall ryse (q he) false Chris-
tes and false Prophetes, and shall
shewe great myracles and wonders, in
so muche that if it were possible, the ve-
ry elcere should be brought in to errour.
Therefore beleue not their false promis-
ses, and feyned tradicions.

Herein first of al (welbeloued bre-
thren in the Lorde) this is our parte
to searche out, that we maye knowe
fully, what this worde Christe is, what
the meanyng of it is in the scriptures,
and what it signifieth. For therby it
shall also evidently appeare vnto vs
without doubte, who is a false Christ,
& who be false Prophetes, that com-
ly set furthe vnto vs a false Christ.

This worde Christ is taken out of
Greke.

The furst Homilie.

22

Breke, & signifieth y^e same, that the He-
 brues vnderstode by their worde *Mes-*
chia, & soundeth in Englishe, anoynted.
 And the maner of anointing amōg the
 people of Israel was this, that the
 chief Bishoppes & kinges should be a-
 noynted wth holy oile, & so dedicated
 to their offices: in so muche, that (as
 tōcerning kinges) anoynting was the
 same amōg the, y^e the custome of Coro-
 naciō is among vs. Here vnto the pla-
 ces of scripture do bear record, as Exo.
 19. *Leui.* 7. and. 8. and also .i. *Re.* 10. & .16.
 Chap. wher the anoynting of Saul &
 Dauid is treated of. And of this ma-
 ner custome of anoynting of Bishop-
 pes & kinges, that sede that was pro-
 mysed from the furst begynnyng of
 the worlde, euen the saueour of all
 mākinde is called in Hebrue, *Meschia*:
 in greeke, *Christus*: in Latine, *Vndus*: &
 in Englishe, Anoynted: for this cause
 sake, that he is anoynted wth the
 oile of gladnesse, that is to saye, wth
 the spirite of God, euen he (that very
 chief Bpshop, and most victorious
 King) which came in to the worlde, &
 was made man: and in offring him
 selfe

Antichrist

who is a
false
Christ.

helfe vs for our sakes, toke awaye the synnes of the worlde by his deathe, and deliuered vs quite from the cruel tyranny of the deuil, deathe and hell: and so by this meanes he is become our most mightie valeaunt king, that proclaymeth the lawes of euerglasting saluacion, and defendeth and reuengeth vs, from al the crafty wyles and assaultes of our enemy the deuil. Finally lyke as he is the only sonne of God, that for vs was made man, and is the one only redeemer & saueour of vs all: even so must al they nedes be false Christes, that set out them selues for redemers and saueours of men. And than also they are false prophetes & shewe a false Christ, as many as teache men to seke saluacion and redemption, for geuenesse of synnes, the waye of lyfe, the grace of God, and the true eternal blessednesse any wher elles, than at the sole and only sonne of God, our redeemer and saueour Iesus Christ. Wherof it is in this place to be noted, that this worde Christ is vsed for redeemer, saueour, and reuenger, so that the meaning of our Lordes wordes is this:
whan

The furst Homilie.

23

When the destruction of the temple & citie begynneth to drawe nere (O brethren) ther shall ryle many that shall boast them selues to be saueours of the people, & shall wythdrawe many of the people vnto their partes, for as muche as they also shal haue Apostles & Prophetes of their owne, that shall praise the vnto the symple rude people. And in like case ther shall not a fewe (in the later tymes) goo before my glorious comynge, which shall boldely take vpon them to be that thing, that none is but only I: that is to saye, they shall crepingly insinuate them selues in mennes consciences, to be suche (through false setting furthe, and wicked arrogauncie) as though they hade in their handes the grace of saluacion, redemption, forgeuenesse of synnes, & euerlasting life. Beleue not these maner of men, yea although they sende furthe preachers of their name and doctrine neuer so many, to praise them most highly wyth wordes and studious diligence: yea and though they do miracles and suche wonders, as haue hitherto ben scarcely sene or knowen of.

For

Antichrist

For they are deceauours, & most false
lyeng seducers of the simple rude cō-
mon people. Beholde therfore I
haue tolde you befoze, and forewar-
ned you. Learne you this lesson (at
least wape) to remembze my warnin-
ges, and to beware, and to escape so
great a mischief.

Now thā, like as Christ faithfully
admonished those that his were, of
these thinges: euen so the mater it
self beareth recozde, that he was a
true prophet, & the veritie of the de-
des afterwarde proued hys sayeng
true. For if a man cōsidze the destruc-
tion of the citie and temple, and the
thinges that went befoze it, he maye
fynde, that ther were many of this
kynde of guydes and rulers connyn-
gly sene in craftie deceates: that is to
wete, a sorte of magical philosophers
(cōnyng in deuillische sciences) & other
wicked knackehardye felowes, amōg
the nombze of whom, a certain Egip-
tian is chiefly reckoned: than Caphe-
don, Theodas and others: which like
as (thzough their false pmisses) allus-
red the people, that were (of them sel-
ues) to muche inclined to sedicio, eue
so

The first Homilie.

24

so were they Autoꝝ vnto many, of
most depe miseries, and extreme so-
rowes. Take for these maters in Jose-
phus, the 20 booke of antiquities, the 11.
11. and 14. chap. Further more, in case
we marke respectiue the apostles
tymes, and the thinges that chauced
about the pꝛimate churche, it shall
evidently appeare, that euen at that
tyme also many rose, which partly
toke vpon them the office, to geue y
grace of God, and the giftes of salua-
cion, and partly which declared, that
they must be hade som wher elles, thā
at our sole and only redemour Iesus
Christ. For to this meanyng the terte
ought to be applied, that we reade in
the actes of Symon magus, which
was so sawcye, as to name him selfe
the mightie power of God. To this
sayeng also y swarmes of heretikes
are to be accopted, which by & by euen
in y apostles tymes, or sone after, aro-
se & withdꝛewe mēnes myndes from
Christ Iesus, & miserably disquieted
mennes consciences, with their doc-
trine. Herevnto shal worthily be re-
ferred y blasphemous helhōūd (the de-
uilles owne mynion) that deceaunour
Mahomet

Falle
Christes in
the pꝛimate
churche.

Act. 8.

Mahomet

Antichrist

Mahomet: who (as he is the autor of a new lawe) hath with his abominable entrepryse, feined also a new Kingdome of heauens not hearde of before, newe blessednesse, newe waye of saluacion, and a newe secte. To be short, vnto this purpose belong they, that from the lippes forewarde (as touching the title) aduaunce the religion and faith of Christ, and for al that, they commonly set furthe remission of synnes, the grace of God the father, eternall lyfe and saluacion, not in the only merite of our saueour Iesu Christ, but trayne awaye mennes simple rude myndes, to other purposes. Of this sorte we saye, that all the Popishe doctours are, which in dede professe Christ wyth their mouthe, but yet the maner of the is, to teach the folowers of their doctrine & religion, to put their trust, partly in their owne woorkes and merites, & partly to trayne them vnto Saintes merites, vnto Saintes intercession, vnto Popes pardones, vnto Saintes ymagines, and finally vnto many suche sortes of trilles and fantasies of mānes bryayne, or rather superstition: and also

Teachers
of Popery

also to seke comforte of mynde, peace
and quietnesse of consciences, in suche
gaire. For it shal appeare moze clear
than the daye lyght, that euen these
sortes of men, are no lesse ment by
Christes wordes, than the other sor-
tes are, in case the thinges that are
spoken of in this place, be compared
with their tradicions. For they are
not afrayde to declare, not only that
remission of synnes and saluacion of
soules must be attayned by som other
meanes, than at our saueour Christ,
but also to set furth euē that same our
Lorde him selfe, in sondry places con-
trary to the autoritie of the scriptu-
res, and of the worde of God.

For as concerning Christ (which
was hanged on the crosse and dyed,
and after that whan he was raised
up agayne from deathe, caried his
very owne true bode into the hea-
uens, in the sight of his disciples) they
teache (contrary & besydes the plaine
articles of our catholyke faith, and
besydes the truthe of the holy scriptu-
res) that he is conteyned without all
doubte, in the sacramēt of the aultare
corporally, & also in y same substance,

D

as

as he was hanged on the crosse, and
 offered up him selfe for vs, and that
 he lieth enclosed in the churches bo-
 bores (as they call them) that are con-
 ferrate to that ende: and so they shewe
 him in those same places, to the scly
 rude people, whom they haue wyth
 their tradicions & fables, brought
 in to suche a madnesse, that they for-
 gette the faithfull admonition of this
 our Lorde Iesu Christ, and put their
 confidence in these mennes tryling
 toys: & a great parte of his folowing
 these deceauours, goe about to seeke
 the Lorde Christ (the sained out of the
 worlde) in breade, in bores, in the au-
 tare, & in other sodeyn sortes of places.

And how great (and how farre out
 of square) this error of this worlde is, it
 shalbe declared in other places more
 plenteously, God so willing. And for
 asmuche than, as we heare, that the
 Lorde Christ him self in this place, ma-
 meth false Christes: And seing that
 mencion is made of suche maner of
 deceauours, which (by theyr false pro-
 phetes) shoulde seduce too many men:
 and yet in the meane tyme, this com-
 mon & vniforme sentence of all men is
 hearde

hearde, which beleue, that before the last coming of Christ, and the dōing of all the worlde, a certain great Antichrist shall rise, to the destruction and damnacion of many folkes: me thinks this present place dothe require, that (for asmuche as it is our chaunce to see the last dayes) we shoulde searche, and weighe the hole vniuersall busynesse of Antichrist, wth all our possible studious endeavour: that in case we be in any danger therof, we maye be hable to beware of it, and auoyde the thinges, that might hyndre our saluacion.

Wherefore to thintent the maters that make to this purpose, maye the moze clearly and opely appeare vnto vs, it seemeth, that before we goe to the mater it selfe, we must weighe thzee thinges. First we must searche, whether any Antichrist shall certainly com or not. Than what the name of Antichrist meaneth, & who is Antichrist, & also that we maye profitly perceiue, how we haue ben yet hitherto deceaued, in the knowig of him. Thirdly what is written vnto vs in the holy scriptu-

whether
ther be
Antichrist

Antichrist.

scriptures, concerning Antichrist, & what is necessarie for vs to thinke, & beleue of him.

That Antichrist shall rise vp in the last tymes of this worlde, before the last & glorious comyng of Christ to iudgement, it is written wyth sufficient testimonie, in the bookes bothe of the olde testamēt and of the newe. For the Prophet of God Esai in the ii. Chap. going about to describe vniuersally, the hole busynesse of the promised *Messias* our saueour, among other of his doinges, he recordeth this also, that he shall slea the wicked one wyth the breathe of his lippes. In which place, by this word (wicked one) is not to be vnderstanden euery aduersarie and enemye of God, but that notable and great enemye of God, euen Antichriste: that he (as the chief head of most highe wickednesse, according to his excellencie) maye be called the wicked one. In this behalfe Paule the Apostle is our wittenesse, who in his later epistle to the Thessalonianes, speakink of the sleaing of Antichrist, vseth the Prophetes testimonie and wordes of this place. Here vnto shall the

the 10. Psalm of David be worthily
 recited, who also (according to the mea-
 nyng of Saint Hierome & Augustin)
 vnder the title of the wicked one,
 dothe handsomly paynt out the par-
 son of Antichrist. To this purpose also
 maketh the godly Prophet Ezechiel, *Ezech. 38.*
 which by Gog and Magog, dothe (in *and. 39.*
 fygure) pretily set furthe the ymage
 of Antichrist. Besides these the most
 noble Prophet and most hartily desi-
 rous man Daniel in the 7. and 11.
 Chap. telleth all the busynesse of An-
 tichrist, wyth suche playnesse of des-
 cripcion, that he might seme not to
 prophecie of thinges to come, but to
 write a story of a mater all readye
 done. In like case also, Zacharie the
 Prophet in the 11. Chap. maketh men-
 tion of the same mostre, wher he spea-
 keth of a certain folishe pastor, and an
 Idole rather than a Pastor, that
 shoulde be most farre of from all of-
 fice of a true Pastor. And if we goo
 to the bookes of the newe testament,
 we shall muche more evidently and
 more perfetely see this mater, as we
 shall all other maters also. For he
 that is the Lorde him self, and the vn-

Antichrist

deniable teacher of the truthe Iesus Christ, nameth here false Christes: and describeth them yet more plainly, in the ende of the Chaptre. And the disciple whom Christ our saueour loued, vsed the very self worde Antichriste, in his furst epistle, the second Chap. wryting on this maner. Babes, now is the last tyme, and as you haue hearde, that Antichrist shall com, ther begynne many Antichristes, to be euen now allready. Furthermore in his holy sacred Apocalipse, which he receaued by the reuelacion of Christ, he expresth all Antichristes busynesse, wyth such studie and diligence, that he sheweth the springing and furst begynnynges of this wicked one, his proceedinges, his power, his strenghtes, his subtilties, his doinges, his ende and destruction, and also sheweth his tyme and place (by name, in a maner) and pointeth them, as it were wyth his fyngre.

The same thing dothe Paule also that great Apostle of Christ, 2. Thessa. 2. Finally to the same ende, ought the sayenges also to be applied, that are wrytten 1. Tim. 4. and 2. Pr. 2. and in many

many other places, wherein all the
hole garde of Antichrist, that is to
saye, all the rable of false prophetes
is in most ample wise painted out, in
their owne colours. Therefore we
must in no wise doubt, of the rising
& tyrannie of Antichrist, but rather
watche & geue most diligent waiting
attendaunce, whether now (seeing he
is starte vp) he practice y^e same his tira-
ny, y^e the pphetes haue spoke of before.

Moreover, that other thing which
we propounded in the seconde place, is
here most chiefly necessarie to be
knowne, to thintent we may vnder-
stande, what Antichrist is: wherein
we shall perseue the blyndenesse of
mankynde, and the working wply-
nesse of Sathan, wherwth he hath
made vs suche Dawepoopies, that
we haue serued Antichrist with al kin-
des of diligent seruices, and yet we
were not hable to knowe him.

what Antichrist is.

Howbeit all this gaire, the most
wply craftes man hath (after his ac-
customed maner) by the darkenesse of
lies, brought to passe. For in forgeing
a false feyned fable of Antichrist, he
hath caused so great an ignorance of
truth

Antichrist

truthe, that (by meanes of a false ymagination conceaued in our mynde) we can not discerne the right Antichrist, lurking vnder suche masking visours.

*The false
forged sa-
ble of An-
tichrist.*

Ge. 49.

Math. 11.

For of this mater we see it also mentioned in writing, that the orinal begynnyng of Antichrist shoulde be suche, that he must necessarily be borne of the people of the Iewes, of the tribe of Dan: because Jacobs prophete is thus. Dan shall become a serpent in the waye, and an adder in the straite pathes. And that he shall so be conceaued in synnes, that incontinently vpon the tyme of his conceauing, Sathan shall laye holde on him, lyeng in his dammes bely, & neuer leaue him. Than that he shoulde be borne in Babilon, and fostered vp at Bethsaida and Corozaim, by Christ our Lordes owne witnessse, which for that cause is redde in the storie of the gospel, that he cursed those cities, & thondred that horrible woo vpon them. And (because nothing shoulde be behinde in that subtil fltering fable, that seemeth to belong to the outward similitude of the truthe) men that
were

The furst Homilie.

29

were most fitte to decreaue, haue (by the instincte of Sathan) added many other thinges to wall. For like (saye they) as he shalbe brought furthe in to light, in his playne deuillishe conception and natiuitie, so shall he also be streinghtned continually with swarmes of magical philosophers, inchantours, and sorcerours, which shall instructe him by and by in his furst tēdympares, in the exercise of such abominable sciences, and shal make him handsom to deuillishe seruices. But as sone as he shall com thzough to Jerusalem, his seate shalbe set in the temple of God, and as many of the nombre of christianes and faithful people, as he coulde not begyle with his lies and wylie decreates, he shal torment with horrible kyndes of punisshement, suche as hath not ben hearde of, and than put them to deathe. For they wryte, that Salomons temple must be builded vp again by him, so as he shall sytte in it, and set furthe him selfe, in the title of the true Messias and sonne of God. And he shall also sende furthe his apostles, in to al the world, by wofull ministerie and traualle, he shall

Antichrist

shall drawe away vnto his syde, first the princes myndes, and than the common people: of whom, som beyng corrupt with rewardes and desyre of rychesse, som beyng frayde with threathynghes and feare of daungers, and the reste beyng beggled wth newefacions of miracles, and with innumerable deceates, shall applye vnto him. But as many as will not beleue in his forged lyes, he shall slea and destroy them with cruel paines: among whom bothe *Helias* and *Enoch* (the fore-runners of y^e last iudgemēt) shal necessarily be put to death. And at leinght, whā these tyrānous persecucions shal haue endured, the space of two yeaers & an halfe: y^e last day of the Lorde shall come vpon him, and make an ende of miseries.

These (I saye, welbeloued breth^{re} in Christ) are Satanes forged fables of Antichrist, which that wicked craftes maister of lyes, hath decked & garnished even wth testimonies of scriptures, to thintēt vndoubtedly, that whā we haue cōceayned a f^{alse} ymaginaciō, & loke an other way, he myght be habble in the meane tyme, to steepe v^{pon} the

tyran

The furst Homilie.

30

tyranny of the right Antichrist, & with myghtie power to cōfirme it, to men-nes destruction & vndoing. For thys same cause therfore, his will was, to declare him to be among the infortunate people of Iewes, and to sende abroad the ymaginations of our wittes out to Babilon, and than to make muche pypple prattle of Salomōs temple (which after the vnderiable sentence of Christ our Lorde, shall neuer be possible to be buylded vp agayne) to the intent in the meane while, he shoulde not once come in our remembrance, that hath exalted his heade at Rome, in the cōgregaciō of the faythfull, & beyng (with suche abominable saucy entrepryse) exalted euen against the Lorde hymselfe, hath infected the simple & rude mennes myndes wyth most greuous errors. We had nede therfore to be in this case, so muche the more carefull and studiously diligent, as it is cōueniēt for vs, to marke more narrowly this worde, Antichrist: and more diligently to houl out the meaning of it, so as it maye most fully appeare vnto vs, to what maner man, that name ought to be imputed.

Antis

Antichrist

Antichristus is a Breke worde, and being compounded of *Anti*, which signifieth contrarietie and ouerthwartenesse, and *Christus*, wherof we haue spoken befoze, beokeneth him that is contrarie & again. As the Lorde Christ, and chalengeth to him selfe, by vnjuste title and wicked arrogancie, the honour, glozie, and al offices elles, whiche are due to none, but to Christ our saueour. Wherupon Paule respecting the mater rather than the name, calleth him *Antikeimenon*, bicause he sytteth in the temple of God, and exalteth him selfe aboue all that is worshipped, in the stede of God. And by the same compounde figure also, the Antichristian men call him *Antipapam*, that is either vnlaufullly chosen of others, or beyng moued of hys owne folye, obiecteth him self against the laufullly chosen Pope, and wrongfully bereth, or elles occupieth that seate of abominacion.

To be briez, inasmuche as the name of Antichrist soundeth contrarie and against Christ, it behoueth vs first of al to know & acknowlage our lorde & saueour Christ, with al those thin-

things, that ppeely belōg vnto him.
For therby we shal openly see, who
is the right Antichrist, & who ought
to be rightely called Antichrist.

Now than as touching Christ Je-
sus, the holy scriptures paynt and set
him out vnto vs of such sorte, as him
that being from euerlasting verpe
God (and of all one essence and sub-
stance with his heauenly father) to-
ke vpon him for our sakes (at the ty-
mes appointed) the very fleshe and
nature of man, being like vnto ours
in all thinges, synne excepte, to thin-
ket he might be our chief hygh bishop:
Whose office he hathe so accompli-
shed, that in offring him selfe on the
altare of the crosse, he made oblation
vnto God the heauenly father, with
a perfite and a sufficient sacrifice for
the synnes of al the worlde. And whā
he hade synished the busynesse of our
redēptiō on the altare of the crosse, he
was buried, & by his owne diuine po-
wer he raised vp frō deathe his body,
that is to wete, the very manhead,
which he hade taken, to thintent he
might breake & put quyte awaye the
power of deathe, which it hade ouer
vs

vs. When afterwarde he caried his
body in to the heauens, that he might
set open vnto vs again the gates of
heauē, which the transgression of our
first parent, and the synnes of vs all,
hade shutte vp before: and that he
might there appeare before God the
father, a faithful aduocate and media-
tor for vs, and might also be in ste-
de of a pledge and a gage, wherby our
faith shoulde be confirmed, wherby
also we beleue, that our bodies shall
(through faith) haue possession in
the very same kyngdome of heauens,
euerlasting blessednesse. For which
causes sake, holly scripture is ac-
cused, to haue the self same Christ
our head, our highe priest, our kyng,
our saueour, our redemour, our me-
diator, and euen the one only waye
of life and euerlasting saluacion,
which the scripture also dothe make
good, with most abundaunt testimo-
nies, as muche as we haue now spo-
ken of. For Paule the apostle wryting
to his Philippians, in the 2. Chap.
saith thus: Christ Iesus when he
was in the shape of God (that is to
saye, very God) thought it no robberie
to be

The furst Homilie.

32

to be equall with God: neuertheles he made him self of no reputacion, taking on him the shape of a seruaunt, and became like vnto men, and was founde in his apparail as a man (that is to saye, a very man, made like vnto vs in all thynges, synne except) he humbled him self, and became obedient vnto deathe, euen the deathe of the crosse. Again in his furst epistle to Timothee the. i. Chap. Christ Iesus (for he) came in to the worlde to saue synners, of whom I am chief. &c. And in an other place Hebr. he writeth on this wise: As it is appointed vnto all men, that they shall once dye, and than cometh iudgement, euen so was Christ once offred, to take away the synnes of many, & vnto them that loke for him, shall he appeare againe without synne, vnto saluacion. And a lytel before these wordes, we reade that the same Apostle wrote on this maner: For Christ is not entred into holy places, that are made with handes (which are similitudes & exâples of true thynges) but is entred into very heauen, for to appeare now in the syght of God for vs, nor to offre hym selfe often, as the hygh Priest entred
in to

Antichrist

into the holy place, euery yeare with
straunge blood, for than must he haue
often suffred, synce the worlde begane.
But now in the ende of the worlde hath
he appeared once, to put synne to flight
by the offering vp of him selfe. All those
sayenges belong also to this purpose,
with the apostles speake of Christ Je-
sus, in this meanyng: as these be,
Christ is of God made vnto vs wisdo-
me, righteousnesse, sanctification and
redemption .1. Corin. 1. God forbidde
that I shoulde reioyce, but in the crosse
of our Lorde Iesu Christ, by whom the
worlde is crucified to me, and I to the
worlde. Gal. 6. Also: Ther is one God,
and one mediatour betwene God and
men, the man Iesus Christ. 1. Tim. 2.
If any man synne, we haue an advoca-
te with the father, Iesus Christ the
righteous. And he it is, that obteyneth
mercie for our synnes, not for our syn-
nes only, but also for the synnes of all
the worlde. 1. Ioh. 2. Ther is non other
name geue vnto men vnder the sunne,
wherin they maye be saued, but only
the name of Iesu. Act. 4. To this same
ende, pertyneth the voice of God the
heavenly father, wherwith he sounded
once

The furst Homilie

33

once and esteemes frome heauē, say-
 eng: This is my welbeloued sonne, in
 whō I am pleased. *Math. 13. & 17. chap.*
 Hereunto must the sayeng be refer-
 red, that the Lorde him self (by his
 holy spirite) speaketh in Esaye the
 prophet: I the Lorde. This is my name
 and I will not geue my glorie to any
 other. But the glorie of Christ our Lorde
 is this, that he alone (wth his roun-
 somyng blood) hath set vs free frō the
 tyrannye of synne, deathe, hell, and
 sathan: and is therfore the Lorde of
 vs all (that is to wete, whom he hath
 redemed with his owne blood, which
 was shed for vs) and so ought to be
 acknowlaged of vs all. Concerning
 this glorie and honour he saithe, and
 professeth, that he will geue it to none
 elles. Out of which wordes of Christ,
 it shall appeare by euident and stedfast
 demonstration, that he is Antichrist:
 who so euer gothe about to robbe our
 Lorde and saueour Christ, of this glo-
 rie and honour, and take it vpon him
 selfe. Who so euer than taketh vpon
 him selfe, to geue remissio of synnes,
 the benefites of the grace of God, the
 giftes of saluacion & the kyngdome of
 he-

*who is
 Anti-
 christ.*

Antichrist

heauen, is Antichrist. Who so euer taketh vpon him selfe that honour of priesthode, to saye, that he sacrificeth for the synnes of the worlde, is Antichrist. Who so euer maketh him selfe an intercessour to God the father, for the quicke and the dead, by any other reason or maner, than we are commaunded to pray mutually one for another (according to the trade of the scriptures) is Antichrist. Who so euer also declareth, that these giftes of our saluacio which we haue now rehearsed (either all together, or singularly by them selues) may be hade any wher elles, than at our Lorde Iesus Christ only: and teacheth men to seke them elles wher, than at him alone, which was offred for vs once for all, & now sitteth bodily in heauen: he setteth out vnto vs a false Christ, yea euen Antichrist, and is of the nombre of those false prophetes, whom Christ our Lord rekeneth vp here by name.

Wherupon this also shal euidently appeare vnto vs, that Antichrist is not only one man by him selfe (as we thought, whan we wandred in the darknesse of popishe supersticion) but that

that ther are many Antichristes, as we shewed a litell befoze out of Iohn the apostle. And yet ther is an head, & a certain chief ruler of this abomination: yea all these felowes haue a kingdome, and a chief seate of their kingdome. And he that occupieth it, is that vndoubted very great & chief Antichrist, in whom the commō enemie of mankynde, satā, setteth furthe all his streynghthes, all his might, all his power and operacion: yea and al his endeauours, deceates, fraudes, subtilties and counsailes, to mennes vndoing and vtter destruction.

This mater we shall treate of, in the thrid place, so as we shall set furthe, what is contayned in the scriptures hereof, with the most playne demonstracion, that we possible can.

But forasmuche as the holy sacred scripture in many places (as we haue already noted) speaketh of this abominable busynesse of Antichrist, it wolde be a worke of great labour and trouble, and a worke that should bring in more darkenesse than light, if we wolde studie to bring

B 2 furthe

Antichrist

farth al the places of the prophetes & apostles, & are touching this mater.

Therefore out of al, we wil chose only two, which ppoūde vnto vs, al this adothroughly, & al his misteries most plailly painted out. The furst is of Daniel, whose writings in this behalfe, ought woꝛthely to be hade in most highe credence and autoꝛitie with vs, inasmuche as we may see the same thinges rehearsed of Christ our Loꝛde in this chaptre, who also dothe moue vs, to the diligēt reading and knowlage of it. And that other shalbe taken out of Paule the noble and excellēt apostle of Christ, which also is called the electe vessell and instrument of God, and being rapte in to the thrid heauen, sawe secretes of the kingdome of heauen, wiche can not be expressed with tongue.

The prophet of God, and desirous man Daniel, being (by diuine reuelaciō) taught the ordꝛe of y thinges that shoulde happen from his tyme to the last ende of the worlde, and mynding to haue the same notified vnto them that shoulde com after him, writeth on this sozte. I sawe in my vision by night,

Math. 24

Act. 9.

2. Cor. 12.

Dan. 7.

night, and beholde the foure wyndes
of the heauen stroue vpon the sea, and
foure great beastes came vp from the
sea, not one like an other. The furst was
like a Lyon, and yet had he eagles win-
ges. I sawe y his winges were plucte
from him, and he taken awaye from the
earthe, that he stode vpon his fete as a
man, and that ther was geuen him a
mannes hearte. Beholde, the seconde
beast was like a Beare, and stode vpon
the one syde. Among his tethe in his
mouthe he had. iij. great long tethe, & it
was saide vnto him. Arise, eate vp
muche fleshe. Thā I lofed, and behold,
ther was an other life vnto a Leopard,
this had winges as a foule, euē vpō the
backe. This beast hade foure heades, &
ther was power geuen him. After this
I sawe in a vision by night, & beholde,
the fourthe beast was grymme and hor-
rible, and maruelous strong. It hade
great yron tethe, it deuoured and de-
stroyed, and stamped the residue vn-
der his fete. It was farre vnlike the
other beastes that were before it, for it
hade ten hornes, wherof I toke good
bede. And beholde ther cam vp among
them an other litel horne, before whom

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ther were thre of the furst hoines plucked awaye, &c.

And forasmuche as by this litle horne, the mysterie of Antichrist is figured, as it shal herafter be declared: we must furst of all marke well, the furst parte of the prophetes vision. And hauing gottē an angel to interprete it to him, he learned, y by these foure beastes, foure Kinges or Monarkes, & also foure Monarchies & kingdomes are figured: that is to saye, euen the same that the heathē wrytours make reporte of, in their booke of histories: & surely they came out by the wynde of Goddes prouidence, stirring the great Oceane sea of all the worlde.

The furst is the kingdome of the Babilonians or Assirians, vnder whose dominion and power, Daniel was than in subiectiō. And this kingdome is cōpared to the Lyon, that had eagles wynges. For like as the lyon is the noblest among the foure footed beastes, & (as a king) hath power ouer the residue of beastes: euen so the kingdom of Babilon, or of the Assirians, excelled among all other kingdomes, in streynghth, valeauntnesse, nobilitie, & preeminence, & also in spe-

die & incredible fortune of victories
and successes, it ranne through all the
worlde rounde about, as it hade ben a
most swifte Eagle. Neuertheles bi-
cause the princes of it were proude,
disdaynous, & hault, & beganne to
haue God in contempt, & (to muche
folishely) to chalenge all the glorie to
their owne puissaunce, the winges of
it were plucte awaye: & whan the for-
tune of victories was taken from it,
it was set on his fete as men be, in
suche wise doubtles, as the kynges
therof being (by Goddes iudgement
throughlye tamed) shoulde knowe
them selues to be men, bothe mortal
& fraile. The seconde is the kingdome
of the Persians, y was aduaūced to so
highe power of their most victorious
king Cyrus, that it wāne the monar-
chie & Empire of all the worlde. This
kingdome, bicause it was excedding
great & houghe beyond measure, & ther-
fore very hard to be kept in subiectiō,
is compared to a Beare: which is a
mightie houghe beast & a folishe. And
it is said of him, y he deuoured muche
fleshe, and y he helde in his tethe three
great tethe. For like as Cyrus extēded

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the limites of his Empire farre and wide: euen so he occupied by and by at the begynnynge of his Empire, three most large kingdomes, that is to wete, of the Persians, Medes, & Babilonians.

The thrid kingdome, is the kingdome of the Macedonians or Grekes: the first auto: wherof (we reade) was Alexandre the great. This kingdome the holy goost cōpareth to the Leopard, that hade foure winges, and was harnessed wyth as many hornes. Hereby is noted the wylie, subtil, and craftye natural witte of the people of the grekes, which wrought their matters almost wyth subtilties & wyles, like the Leopard, which is an exceeding wylie beast. The wynges also betoken that notable peerles celeritie of Alexandre the great: who wythin a fewe yeares space wyth his steriing of warres, went cleane ouer Asia and Aphrike, and subdued them vnder his owne dominion. But this leopard is in sight armed wyth foure hornes, forsomuche as after the deathe of Alexander the great, the hole Empire was diuided of his owne mē (whom
he

he made gouernours) in to foure kingdomes, that is to wete, the Egipcianes, Sirianes, Assianes, and Macedonianes.

The fourthe kingdome is the kingdome of the Romaynes, which for victorious streynight, vnshynking courage, shameles audacitie, power, crueltie and most merciles tyrannye, is copared to a newe and vnknowne beast, that hathe no certayn name. For it is manifest, that the people of the Romaynes, being most gredye of Empire and large autozitie, occupied all the kingdomes of the worlde, dilated the coastes of their empire farre and broade, deuoured all regiones in their insaciabie gredynesse, brought all naciones and people in subiECTION, gathered all the substaunce & richesse of the hole worlde in to their owne citie, and trode, tare and stroyed all naciones vnder the cruell fete of their ambition. In these mennes empire and monarchie, Daniel describeth all the mysterie of Antichrist in these wordes: This beast hade re hornes, wherof I toke good hede. And beholde, ther grewed out an other litle horne among them,

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them, before whō thre of the furst hornes were broken, & plucked awaye. And behold, ther were hornes in this horne, lyke the eyes of a man, & a mouth speaking presumptuous thinges, & semed more stoute thā the other. Which horne also (whan I lofed on) made bataile with the saintes, and preuailed against them: vntil the olde aged came, & iudgement was geuen to the saintes on hye, & til the appointed time was come, that the saintes shoulde haue the kyngdome. Al these thinges (I say) Daniel was taught in vision, concerning the mysteries of Antichrist, and the interpretaciō of the same, which he himself learned of the Angell, and describeth here after in these wordes. The fourth beast signifieth the fourth Kyngdome, that shalbe in the worlde, which must diffre from al kingdomes, and deuour all the earthe, & breake & al to barste it. And the ten hornes betoken that out of it, ten Kynges shal ryse, and after them ther shall ryse an other, diffring frō the farther, which shall oppresse & throwe downe thre kynges. He shall also talke of diuine maters: but he shal trappe the holy saintes, & shal chalenge to him self

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to chaunge the state of tymes & lawes, which shalbe deliuered vnto his autoritie, whether it be a long space of tyme or a shorte. Finally the iudgemēt is set, & they haue taken his dominion from him, that he maye be vtterly wasted and destroyed. But to the people of the holy saintes shalbe delyuered the kingdome, and dominion, and largenesse of kyngdomes, vnder al the heauē: & their kyngdome is an everlasting kyngdome, & all high astates shal serue and obey him.

This verely is the interpretacion of the vision, which was geue to Daniel by the Angel, & teacheth by some certayn unfallible markes, that by this litell horne the great aduersarie of our saueour Christ (euen Antichrist) is represented. For the prophete sayeth, that he shal moue batayl against the saintes: that is to saye, against the faythfulles, whome Christ hath sanctified with his owne blood. Besides this, that he shal speake presumptuous thinges, and that wyth suche an insolencie, that he shall also entremeddle communicaciō of diuine maters. And yet it sufficeth not him, to haue spokē such thiges, but he must also

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also take vpon hym power, to chaunge the state and cōditions of tymes, and of al maters of this worlde, yea & the lawe it selfe, and the ordinaunces as his pleasure.

All which thinges can ryghtly be ascribed vnto none other, but to that myghtie and famous aduersarie of Christ our Lorde, Antichrist I meane. But of this we shall more largely and more plainly speake, in the treatise folowynge.

Nowe ther is that other place of this treatise behinde, which I promysed to bringe furthe of the Apostle Paule: which with more cleare wordes, expoundeth the greater parte of this vision, in the later Epistle to his Thessalonians, in the secōde chaptre, For where as the Thessalonians (being disquieted throughe false doctrines of certain deceauours) thought, that the last daye of iudgement, and the cōmyng of our Lorde Iesu Christ shoulde be nere, and was than already at hande: Paule a faythfull doctour of those that were his, confuteth the falsely conceaued opinion, touching that mater, with these maner of wordes & rea-

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reasones. Let no man deceaue you by any meanes. For the Lorde shall not come, except ther com a departing furst, and: that the man of synne be opened, the sonne of perdition, which is an aduersarie: and is exalted aboue all that is called God, or is wourshipped, so that he dothe sytte in the temple of God as God, boasting him selfe to be God. Remember ye not, that whan I was yet wyth you, I tolde you these thinges: And now ye knowe what wythholdeth: euen that he might be vttered at his tyme. For the mysterie of the iniquitie dothe allready worke, till he which now only letteth, be taken out of the way. And thā shall that wicked one be vttered, whom the Lorde shall consume wyth the spirite of his mouth, and shall destroye wyth the appearaunce of his comyng: euen him whose comyng is after the working of sathan, wyth all lyeng power, signes and wondres, and wyth all deceaueablenesse of vnrighteousnesse, among them that perishe: bicause they receaued not the loue of the truthe, that they might be saued. And therefore God shall sende them strong delusion, that they shoulde beleue lyes: that all they
might

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might be damned, which beleued not the truthe, but hade pleasure in vnrighteousnesse.

Thus farre haue I rehearsed Paule the apostles wordes, which cōteyne the full & perfyte descripciō of al this adoo, and of the mysteries of Antichrist: & also the playne interpretacion of the vision, that is recorded in Daniel the Prophete. And after what sort these two places agree betwene them selues, and what is the true vnderstandyng of them bothe, it shalbe declared in the Homilies folowynge, by the fauour and helpe of God.

But out of these matters, which are thus farre already sayde (welbeloued brethren in Christ) this we must marke, that accordyng to the oracles of goddes worde, and of Iesu Christ, Antichrist shall surely come, which by his false prophetes shall seduce an infinite multitude of people.

We must therfore (brethren) endeavour our selues, with most earnest studie and diligence, that furst of all, we maye be thoroughly perfyte in the certain true knowlage of our Lorde & only saueour Iesu Christ: wher in be-
pnyng

ying instructed, we must than also
learne to knowe the false Chyristes,
and that great Antychyrist him selfe:
to thintent least we be made foles
hereafter, as we haue ben all ready
heretofore, by the most false wylve
deuyles of Satan, for than we shalbe
hable nother to knowe him, ne yet to
betware of him.

Therfore we hade nede diligently
to consider the wordes of God, and
to call vpon him also diligently, with
continuall prayers, that he wolde
bouchesafe to open vnto vs the true
vnderstanding of his worde, & to leade
vs in to the true knowlage of his
sonne our redemour: and that we be
not deceaued with Antichyristes lyes,
but continue stedfastly in Chyrist our
saneour, which is the euerla-
sting veritie. To him be ho-
nour, praise, and glozie
euerlastingly, worlde
without ende.

Amen

Thus endeth the furst
Homilie.

Antichrist,
The .ij. Homilie.

In this seconde Homilie we are taught
what the original beginning of An-
tichrist is, where it shalbe, and by
what meanes and shyftes he shall
attayne his so great streinghtes, and
so mighty power of his tyrannye.

Our Lorde Iesus Christ the
eternal sonne of God, the
only redemour and vnde-
niable Doctour of this world,
talking with his disciples,
concerning the later tymes, and the
periles of the same (among other thin-
ges) telleth them befoze hande, that false
Christes and false Prophetes shall rise
vp, to the destruction and marring of
many men. And we are also taught
by the hols mynde and consent of all
the scriptures, bothe of the olde testa-
ment & newe, that among them ther
shalbe a certayne peculiar head ryng
leader, and a most ranke aduersary of
Christ our kyng and priest, whom af-
ter the common custome of the sayth-
fulles

fulles, and by the apostles autoritie,
we doo vse to name Antichrist: like as
in the Homilie before it is sufficiētly
declared. Neuertheles these thinges
are not spoken to thende (welbeloued
brethre in Christ) that we should only
heare & knowe, what shoulde be here-
after, hauing in the meane tyme no
larger consideracion of thinges that
shall come: but the Lorde dothe ra-
ther require (by his faithfull admoni-
cion geuing) that we should learne to
knowe this chief and notable enemye
of our saluaciō, and to beware of his
wiles, lest we be seduced therewith,
and so be made partakers with hym
of eternall damnacion. And therfore
it is necessarily requisite for vs to
marke, & to cōferre other places of the
scriptures together also, y^e cā wth more
certayntie & euidence, inforne vs of
al those maters, which are as it were
but in a fewe wordes set expzessely
furthe in this place. In consideracion
whereof, I lately brought forth two
places of scripture, touching this ma-
ter: the one of the olde testamēt out of
Daniel & pphetes vii. chap. & the other
out of Paule the later to the Thessa.
¶ which

Antichrist

Whiche albeit by and by at the first syght, they myght seme not to agree together in all thinges, but somewhat to varie, yet ther is no differēce nor dissimilitude betwene them at al. Ther is also no contradiction, nor any other varietie, but that thapostle Paule, wyth moze playne light of wordes and sentences, dothe expōnde that which Daniel set furthe (after the maner of a prophet) vnder the mysterie of a vision, like as the thinges that folowe, shall moze clearly beare euidence. And to thintent this hole mater of Antichrist, maye the moze openly appeare vnto vs, it shal be all thzoughly comprehended and assoiled, in sire questiones or propositiones. For first, inasmuche as it is euident that Antichrist is, we shall inquire of his originall begynnyng, that is to wete, in what place he must spring out, and where we must seke for him, in case we intende thzoughly to come to the certain knowlage of him. Secōdarily, by what meanes, deuises, & craftes, he shall attayne suche mighty power and so highe autoritie. Thirdly, we shall make searche of his

his persone: that is to saye, which a
one it shalbe, and by what markes
and proprietie it ought to be knowen.
Fourthly, we must conside his woꝝ=
kes, & he shal let his studie vpo. Which
consideracion euen it self, dothe bring
a certain and an vnfailling playne
knowlage of him. Fifthely, it is con=
uenient to knowe his weapones
(wherwyth he shal wyth suche luckie
successe fight) to attayne, enlarge, de=
fende and mayntene his kingdome
and power wythall. Sixthely, how
farre the limites of his wicked auto=
ritie must be extended, and vpo what
sortes of men, our Lorde & most victo=
rious king Iesus Christ shal suffre
him, to haue so great autorite: who at
leynight wyth his iust iudgement,
shal slea and despeche that fearce and
prowde aduersarie wyth all his mem=
bres, and (wyth) sentence past calling
again) shal iudge him to be punyshe
in the tozment of vnquercheable fyre.
Hereunto ther shalbe a faithfull admo=
nicio take out of Christes woꝝdes, in
steede of a cōclusiō, how the godly ones
& faithfull folkes ought to behaue thē
selues vnder his rageing tyrannye.

¶ 2 And

Antichrist

And in dede I shall (by the grace of God) purpose to treat of all these matters, with suche foresight and diligence, as shall lye in my best possible power to doo.

wher Antichrist
was
borne.

Now as perteynyng to the first question of Antichristes original begynnyng, and the place of his birthe, the holy goost hath sufficiently and perfectly instructed vs by Daniel the Prophet, which saith, that the litell horne (by the which we hearde in the Homilie before, that Antichrist was figured) sprong out of the fourthe beast: that is to wete, out of his head, as of that parte, wherof hornes commonly vse to growe out.

Now forsomuche as this fourthe beast is a figure of the fourthe monarchie, that is to saye, of the empire of Rome (as it is before largely y^enough declared) it foloweth, yea it is out of all peraduenture, euen by the vnfailling demonstration of the holy goost, that Antichrist shall spring out of the empire of Rome, yea and out of the heade of it, that is to wete, out of the principal citie, Rome: & euen ther he must be sought for. Here vnto that sayeng

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sayeng must partly be referred, that *How the*
 Paule thapostle speaketh, of the de- *temple of*
 parting, and that he teacheth, that his *god is so*
 seate must be placed in the temple of *be vnder*
 God. For that sayeng may not in any *stand here*
 wise be expounded of the temple of Jeru-
 salem, but it ought to be vndersta-
 den of the felowship and congrega-
 tion of the faithfull, which is the true
 and luyng temple of God. Notwith-
 stāding least the dulnesse of our witte
 might doubte somthing in this be-
 halfe, our Lord Iesus Christ himselte
 dothe shewe yet moze evidently and
 moze clearly, & poynteth (as it were
 wyth his syngre) that Antichrist must
 be bozne in the very citie of Rome.
 For in that reuelacion, which he shew-
 ed to his beloued disciple Iohn, the *Apo. 17.*
 great aduersarie of Christ is ment by
 the Image of the hooze, which sytteth
 vpon many waters, & is caried vpon
 a mightie beast & an vnknown, that
 gothe rageing grymmely wyth seven
 headdes, & armed wyth ten hornes.

And the angell willing to inter-
 prete the mysterie of the Image to
 Iohn thapostle, saithe: that the waters
 wher the woman sitteth, are the peo-

If 3

ple

Antichrist

ple and folke, and naciones, & tongues, whom she shall beare rule ouer. And that woman (or he) whome thou sawest, is the great citie, which hath rule ouer the kinges of the earth: and the seven heades are the seven mountaynes, wher vpon it is sette.

Now who is it, that seeth not herein, the openly manifest and euident description of the citie of Rome? For Rome, (if a man conside the olde circuite of the walles) comprehendeth wythin it seven mountaynes, and that of famous repozte in the monumentes of olde writours: of which mountaynes bothe the tokens and the names remaine euen yet to this daye. And the same Rome, whā Domitianus was Emperour ther (in whose tyme Iohan the apostle being banished for the faith of Christ, in to the Ile of Pathmos, receaued this reuelacion of the Lorde) reigned & had empire ouer the kinges of the earth. For at that tyme, the power of the Romaynes had conquered and subdued wyth their marciall powers, the greatestt parte of al the hole world, vnder their auctoritie & empire. By rea-

son wher of it is vndoubtedly playne
 (by most certain reasones & argumē-
 tes) that Antichrist must be bozne of
 the empire of Rome, & place his seate
 in y^e head of it, y^e is to wete, in y^e very ci-
 tie of Rome. And this I saye more o-
 uer, & p^resse frely (bothe wth h^e mouthe
 & mynde) that y^e chief & mightie grea-
 test Bishop, which hauing his seate in
 the citie of Rome, chalengeth to him-
 self the dominion & name of the same
 citie, is the very right and great Anti-
 christ, & the exceeding enemye of Christ
 our saueour, like as in these that fo-
 llowe we shall (wth a thicker rāke of
 argumentes) most euidently declare.
 Therfore those men erre, and be to to
 muche deceaued, as mani as put their
 cōfidence in those fals feined popishe glo-
 ses, & mynde to seke fo^r the right Anti-
 christ either in the citie of Babilō o^r Je-
 rusalem. They are deceaued also, & no
 lesse begyled, than the other before, as
 many as being entāgled wth y^e blynd &
 folishe loue of y^e empire, which at this
 present, is cōmōly called *Sanctū Romanū*
imperium, the sacred empire of Rome, crye
 out sayeng, that Mahomet (the auto^r
 of the Turkish saythe and religion)

*The B. of
 Rome is
 the great
 Antichrist*

*why Ma-
 homet is
 not the
 right An-
 tichrist,*

Antichrist

why Ma-
homet is
not the
right An-
tichrist.

is that great enemy of our saviour
Christ, and Antichrist: to shew that they
might by that meane, expelle the dan-
gerous marke of Antichristes name
from that empire of theirs, which they
haue in so great estimation and obe-
dience. For albeit no true faithfull
person dothe doubt, that Mahomete
is a most pestilent wicked man, a sin-
gular enemy of Christ our Lord, a
most cruell persecutour of Christes
churche, an abomination to be abhor-
red with all the powers of our hear-
tes, and a most pernicious seducer of
very many men: yet for all that, we
shall neuer be hable to proue, that he
is the notable and great Antichrist: in-
asmuche as he was nother borne in
the head of the Romaine empire, that
is to saye, in Rome, but in Arabie
farre distant from Rome: ne yet
placeth nor occupieth his seate in the
temple of God, that is to wete, in the
congregation among them that re-
ioyce to be counted christians, but
maketh a manifest departing quite
from them, & teareth awaye the name
of Christ with so vehement hate and
wickednesse, that he can in no wise
abide

abyde to vse it to the professing of his
 religion: Which not withstanding
 are al applied by the notable sayengs
 bothe of the prophetes and the apost-
 les, vnto that mightie houghe Anti-
 chyst. Therfore in this case we nede
 no white tongued wordes, nor gro-
 ping reasones of flaterers, & of suche
 as saye as other men saye: but rather
 if we intende to com to the certain
 and vnfailling knowlage of Anti-
 chyst, it is requisite for vs to seke him
 in that place, wher he is most accusto-
 med to haue, that is to wete, at Rome:
 wherof euen our elders in tymes past
 (not without the mocion of Goddes
 prouidence) commonly bled this co-
 mon prouerbe: The nerer a man co-
 meth to the cite of Rome, the farther
 he is of, from the faith and religion
 of Chyst. The meanyng of whiche
 prouerbe although they lytel conside-
 red, yet it is a most true sayeng. For
 the nerer we are vnto Antichyst, so
 muche the farther of we must nedes
 be from Chyst Iesu, vnto whom it
 becomed vs to cleaue with a con-
 stant vndissenered faith. Let this be
 sufficiently pnowghe sayde, of the ma-

Antichrist

ter y we propounded in the furst place.
We must now therfore passe ouer
to the secōde question: y is to wete, we
must searche, by what meanes & rea-
sons, Antichrist shal occupie y so large
& so mightie an Empire of his. How-
beit we shal knowe euen y same, by y
notable sayenges, bothe of Daniel the
prophet, & Paule thapostle: which cō-
sidered, we will compare the bishop
of Rome, and his empire and tirānye
with them, to thintent it maye euident-
ly appeare vnto vs, whether it be he,
whom they haue set furthe in their
writinges. Daniel therfore mencio-
neth, that y fourthe beast had ten hoz-
nes, & as he marked wel the hoznes, y
litel horne, by whom (as I haue sayd)
Antichrist is figured, growed vp: whi-
che whā it had taken away. iiii. of the
furst hoznes, it occupied their rōume.
And y interpzetour of these sayenges
(the angel) teacheth, that by the ten
hoznes, ten kinges are represented
which shoulde spzing vp in y fourthe
Empire, that is to say, the Empire of
Rome. Howbeit as sone as they are
risen vp, he saithe that Antichrist
shoulde growe vp also, which (euen
at

at the furst begynnyng of his king-
 dom) shoulde oppresse thre kinges,
 and with their strenghtes and ius-
 taices, (which he shal chalēge to him
 self) shoulde confirme his owne king-
 dom. Hereunto the sayenges of Daule
 agree in euery cōditiō, which sayeth,
 that a Separating shall com furst, and
 than the man of synne, the childe of
 perdition shalbe reuealed. And a litell
 after he signifieth y very same thing,
 sayeng: For euen now the mysterie of
 iniquitie dothe worke: and that only 2. Thes. 2.
 is behinde, vntil he that hindreth him,
 be taken out of the waye: & thā that wic-
 ked one shalbe opened. &c. Which wor-
 des of thapostle, y eldest & most catho-
 like doctours of y church saye, ought
 to be vnderstande of y Empire of Ro-
 me: that is to wete, bicause whan it is
 take out of the waye, Antichrist shoulde
 starte vp, which thā was holde backe
 through the myghtie power of it. For
 n dede Antichrist coulde not chalēge
 to him self, the Dominion of the cite
 of Rome, nor reigne in it, as long as
 the empire yet florished and increaced
 his power. And for that cause the pro-
 phete Daniel maketh menzion, that
 the

Antichrist

the empire of Rome must be diuided
in to ten (that is to saye, many) king-
domes. And Paule maketh reporte of
a Departing, by the which many na-
cions and people shoulde departe fro
the empire of Rome, & create kinges
& princes of their owne. Than when
the empire of Rome (throughe suche
scismes and departinges) shoulde in
to decay, Antichrist had occasion and
place, to burst out in to the same his
Empire. In this behalfe, reade the
sayenges of. S. hierome to *Algasia*, and
of S. Austē in his. 10. booke intituled *De*
Ciuitate Dei, the. 19. chap. & also the say-
enges that *Tertullian* befoze them let
furthe, cōcerning the Resurrection of
the bodie: and it shall openly appeare,
that I darre in no newe nor straun-
ge sence, vpon this place. But how
this gaire hath (according to the say-
engs of the scripture) come to passe, &
after what sorte they haue ben fulfild
in dede by the bissoppes of Rome.
we shall now shewe out of the most
credible & approued historie writers,
bothe of the greke and the latine.

At the tyme that (whā the greuous
and horrible persecucionēs of Chri-
stes

The.ij.Homilie.

thes church were flaked, which the most cruell emperours of Rome had stered against it) & administratiō of the Romane empire came vnto Constantine the great, Helenes sonne: who whā he hade graūted peace to the faithful christianes, which they hade long wished for: in the .25. yeare of his Empire, which was al most the. CCC. xxxvi. year from Christ our saueours birthe, he ordayned the citie of *Bizantiū* to be the seat of his Empire, which whan he hade builded and garnished with many roiall buildinges, he called it after his owne name, Constantinople. And that was the occasion of the first diuision of the Empire of Rome: and shortly after, it engendred also a very scisme in dede. For the mightie chief emperour and monarke of the worlde reigntyng at Constantinople, was called the king or the emperour of the easte. And Cesar his elowe in office which bare the swynge at Rome, they called the emperour of the west. And this first diuisiō of the Empire endured continually vnto the tyme of *Valentinianus*, the thrid about. CCC. yeares, that is to wete, vnto the yeare of our Lorde, CCC. lvi. But in the

47
The historie of the beginning & successe of the Bishoppes of Rome.

Antichrist

meane while, ther beganne a certain
of nations to conspire newe maters:
and in rising against the empire of
Rome, to set them selues at libertie:
by reaso wherof, the Separing came
by and by, whiche we haue read in
Daniel, and Paule the apostle. For
ther rose by the most warlike people
of the Vadalians, Gothians, Frēche
men, Lumbardes, and Herulanes, and
many other besydes, which as sone as
they had created them kinges of their
owne people, they got on harnesse, &
rebelled against the empire of Rome.
But as sone as Valentinianus the. iiii.
of that name, was slayne at Rome of
his owne folkes, and ended his lyfe
and west Empire al at once, one *Max-
imus* a cytezen of Rome married Valen-
tinianus wyfe *Eudoxia* to hym selfe, a-
gainst her will. Than cometh by &
by *Gensericus* the kyng of the Vandalia-
nes, beyng called out of *Aphrica*: he
inuadeth the cytie of Rome, and whā
the tyraūt *Maximus* was slayne, pul-
led in pteces, and cast into *Tiberis*: he
caried *Eudoxia* (Valentinianus the
Emperours wyfe) ouer into *Aphrica*.
And after him, many inuaded y Empire
pire

pire of Rome . Howbeit ther was none that reigned stably noꝝ long, se- yng one slewe an other, so as it myght trulier haue ben called a warfaryng, thā a reigning. The last of them was *Augustulus*, hauing a name of an unluc ky fortune: who whan he had catched holde of the west Empire, *Odoacer* king of the *Scyrlanes* gathered a great & an huge exceding furnished armye of people out of *Germanie*, and through he gothe into *Italie* . And at *Ticinum* *Orestes* the father of *Augustulus* mette him, and was ouercome and slayne in notable manly fightyng. By reason wherof *Augustulus* threwe away his robes & Imperial dignitie foꝝ feare, and fled away from *Rome*. *Odoacer* occupieth al *Italie*, he entrech the cytie lyke a conquerour, and hauyng chaū- ged the name of it, he called it after him selfe, *Odoacria* . And in dede after this sorte, the empire of *Rome* (whose myghte power had letted *Antichrist*, as *Paule* sayeth, that he coulde not burst out) was despeched, oppressed, and all together decaide, about the peare of our saueour *Christes* birthe *CCCC.LXXXI*. Foꝝ *Odoacer* orday- ned

Ticinū is
a citie in
*Lumbar-
die* which
now is cal-
led *Pauiā*

Rome cal-
led *Odoac-
ria*.

Antichrist

ned the seate of his reigne in the cytie of Rome, and reigned in it fourtene yeares, and that with so myghtye a power and great puyssaunce, that he coulde not be gotten out, for no deuile nor force of warre, that Zeno the Emperour of Constantinopole could do. Howbeit within a felwe yeares after, that is to wete, in the yeare of our Lorde Iesu Christ. **CCCC. LXX.** Iustinius the Emperour ordained a new Magistrate in Italie, whō men called the *Exarche*. But he laye at *Rauenna*, & not at Rome, bicause it was miserably thzowen downe, wasted & spoiled, by the Barbarians breaking into it. To conclude whylest the weste Empire sadeth in the cytie of Rome, & is after this maner vtterly dispatched: that litel pzetp hozne which Daniel speaketh of (that is, the Bishop of Rome) beganne out of hande to thzust furthe hym selfe, & to worke the mistery of Antichrist. For in the tyme of Odoacers reigne in the citie of Rome the yeare of our Lorde. **CCCC. lxxx.** Achatius the Bishhop of Constantinopole wrote to Simplicius the bishop of Rome, despyng that he wolde also cōdemne

Des

Iustinianus,

The condemnation for the Supremacy of Churches.

Note,

Petre bishop of *Alexandria* of heresie,
for folowing *Eutices*: this *Achatius* being
bishop of the head churche, whose au-
toritie was very muche regarded
with all men.

But takyng occasion herby, a sorte
of ambitious persones began anon
to reason, of the dignitie of the church
of Rome, & the autoritie of the Bishop
of Rome, and stil went on with dispu-
tations so farre, that they contended,
that the Sea of Rome was the heade
of all churches, and that the Bishop of
Rome was the head of all Bishoppes,
and euen the catholike or vniuersall
bishop ouer al. Howbeit those bishop-
pes of Constantinopole that succeded
Achatius, objected them selues agaiſt
these mennes ambition. For they co-
tended, that the supremacie belonged
vnto their churche, inasmuche as the
Emperours of Rome hade made Co-
stantinopole the seate of their empire:
and for that cause this honour ought
to be graunted to the bishop of Consta-
tinopole, that he maie be called the v-
niuersal of all prelates and the bishop
of bishoppes. And this same so vnwoz-
rthe a contention, and so ambitious a
B strife

Antichrist

Heise continued a long season, that is
 to saie, an . Cxij. yeares, vntill that
 horne of Antichrist (yet litel & weake)
 burst out wyth bigger streinghtes, &
 growed out not a litel. For in y^e yeare
 of Christ our saueours birthe DC.
 ther was one Johan bishop of Con-
 stantinopole, a notable p^rowde arro-
 gaunt man, and exceedingly ambici-
 ous. This man, whā Mauricius was
 emperour, called the Greke bishoppes
 together vnto Constantinopole, to kepe
 a counsaill: wherin it was decreed and
 ordayned, that the bishop of Constan-
 tinopole should be called the general
 or vniuersal bishop of al churches.
 And whan Mauricius the Emperour
 sent ouer the decree of the counsaill
 vnto the bishop of Rome Gregorie
 (which afterwarde was called Gre-
 gorius magnus) meaning to obteyne
 of Gregorie, that he wolde also sub-
 mitte him self & his church, to Johi,
 the bishop of Constantinopole: Gre-
 gorie wyth a great aduisednesse and
 a singular constauncie, refused and
 contraried him: not that he thought
 him self superiour and of more digni-
 tie than Johan, but that he so vehem-
 ently

The bi-
 shop of
 Constanti-
 nopole
 made the
 Supreme
 head.

Gregori-
 us mag-
 nus.

mentlye abhorred the insolent state-
lynnesse, and pꝛoude ambition of the
cleargie, which than begonne to
growe vp by litell and litell. Where-
vpon among certain other thinges to
the Emperour Maurice: He is the
forrennyng messagier of Antichrist
(whe) who so euer he be, that collec-
teth to be called the vniuersal Bis-
shop. And in an other place, the same
Gregorie wꝛitting to Anastasius, Bi-
shop of Antioche, and Eulogius Bishop
of Alerandria, against the ambi-
tion of the Bishop of Constantino-
pole, saithe thus: Your reuerende
holynesse knoweth, that this name (vni-
uersal) was offred by the sacred
counsail of Chalcedon, vnto the Bi-
shop of the sea Apostolike, whych (by
Goddes disposicion) I serue: howbeit
none of my predecessours consented
to vse that so lewde a worde, to be
called by. For (you must vnderstande)
if one Patriarke alone be called the vni-
uersal patriarke, the name of patriarkes
is taken away from the residue. But
farre be it from a christian mynde,
to scratche that thing from any man
that is called Bishop to him

*Gregories
answer to
the supꝛe-
macie.*

Antichrist

to him self, wherby he might seme neuer so litell to minishe the honour of his brethren.

Verily these are Gregorie's bishoppes wordes, wherwith he so earnestly taunteth those proude and ambitious titles of bishoppes, abhorring & dephying those titles as cursed and abominable: whom at this daye their endeauour is with force of armes and most cruell policies, to chalenge to them selues. Notwith standing albeit Gregorie wrote thus vpon a godly zeale and sincere mynde: and immediately to the intent to bypde those ambitious spirites of the bishoppes, he was the first (as some saye) that named him selfe (*Seruum Seruorum*) the seruant of seruantes: yet his successors by and by forgette all this gaire, and folowed their owne sondy deuises.

For wher that most arrogant floure of ambition, Iohn the bishop of Constantinopole after Gregories deceasse, wolde not only not geue ouer his begonne purposes, but rather with the greatest fortastning fatches that he might, he entreprised to chalége to him self that title of vniuersal,

nersal, and the supremacie of all the
hole church: anon Boniface of Rome *Boniface*
the third of that name steart vp. Who *the.3.*
being puffed vp with like folie and
ambicion, set his fore against him,
and sought meanes to conueye the
same title and honour of the highest
autoritie vnto him selfe and to the
church of Rome. And whan he hade
once taken in hande that deuise of *Phocas or*
sycpe and ambicion, he stiffely set it *dayned*
fo:warde stil, and gaue not ouer, till *Rome to*
he hade obteyned of þe emperour *Pho=* *be the*
cas that Rome shoulde be called the *head of al*
head of all churches. *churches.*

In this behalfe we must note (wel-
beloued brethren in Christ) what a
man this Phocas was. Euen he that
kept the Empire by treason and rob-
bery. For he toke Mauricius the em-
perour (being a good man and a god-
ly) and than his wife and his children
by sedicion; and in his wicked man-
fulnesse, slewe first his wife, and
than his children before Mauricius
owne face, and last of all he also
slewe the Emperour him selfe, being
a man of good age, as a man is, that
is aboue thre score and thre yeares.

B 3 This

Antichrist

This man was the furst (I saye) that
ordayned the Bishop of Rome to be
head of the church, and graunted
to those ambitious and insolent
Bishoppes of Rome, the tyran-
nous power that they hade long wi-
shed for.

Those most holy fathers therfore
haue to boast goodly of (in the De-
uilles name) in that they are promo-
ted to so highe dignitie and power,
by suche a mannes auortizite: who,
lyke as he caried an heart infected
wyth treason and falsehead, even so
he was not afrayde to defile his han-
des also in the Emperour Mauricius
blood.

But what maner men they should
become, our Lordes wil was to shewe
by thys tokē, that they should be most
diligent folowers of theyr founder,
and through conspiracie, treason, &
warres, hyndre the goodly and holy
endeauours of Emperours. Which
thing we shall a litell after shewe, by
more euident profe.

Nowe then the litel horne, which in
Daniel is a figure of Antichrist, was
growen out, and wyth an exceeding
proude

proude & gay glistering title, was na-
 med y^e head of the church. Howbeit he
 flozished not al this while wth so great
 streynghes, nor atchieued so mightie
 highe power, as y^e forcast of so weigh-
 tie a mater did necessarily require:
 For wher the bishops being chosen of
 the cleargie & people of Rome, must
 nedes be confirmed either of the Em-
 perour him selfe, or elles of his lieute-
 nant the Exarche of Rauenna, the
 bishoppes by them confirmed, were
 not hable to obteyne any power a-
 gainst the emperours of Rome: and
 therfore they durst not (for their ea-
 res) ymagine any thing, that might
 be in any condicion derogatorious
 either against the power or honour
 of the emperours. So that the bishop-
 pes thought it not good for them to
 rest, vntill about the year of our saue-
 our DCLxx. the mater was brought
 to that passe, y^e Constantine y^e fourthe
 emperour of y^e name, endued bishop
 Benedicte the seconde with this priui-
 lege, that whom so euer thensfurth
 the cleargie and people of Rome
 should haue made bishop, the same
 should also be acknowlaged of al mē,
 B 4 as

Constantine

the.4.

Benedicte

the.2.

Antichrist

as the head of the church, and Christ
our saueours vicare, wythout any
meane confirmatio, either of the Em-
perour him self, or of his lieutenant
the Exarche of *Rauenna*.

But anon as the proud ambitious
Bishoppes of Rome hade obtey-
ned this, their matters begane to suc-
cede euen after their owne purpose:
& by this meanes so great streynight,
might, and autozitie happened to
that litell horne, (which yet hitherto
appeared in all mennes sight, to be
but vile, weake, and naught set by)
that afterwarde it became intoler-
able, euen to the Emperours them sel-
ues, by whose counsailes and helpe it
was promoted so high, that it made
batail, and preuailed euen against
them their selues. And ther wanted
not at that tyme signes and wondres,
wherby the heavenly father admo-
nished wretched mortal folkes, of the
periles which shoulde be brought in
by Antichrist. For as *Platina* (who out
of all peradventure was bothe the
Bishoppes owne secretarie, and also
their trusty Oratour) beareth record:
a fearfull and an vnwont blasing
starre

Starre appeared, and so vehement a
fyrre brake out of Vesuvius a mount *Vesuvius.*
of Compaigne, that the places rounde
about were bzent bp.

By these tokens it was vndoubted-
ly the father of heauens will, to shewe
vnto all men, that Antichristes fire
began already to burne in Italie,
which (wyth a soze burnyng flame)
should consume and disquiete the con-
sciences of many men.

Foz euen at the furst, whan the
Bishop of Rome was aduanced to
so highe power, ther past scarcely
fourtie yeaeres, but he beganne to set
out all his streinghtes and autoritie,
against the very Emperours them-
selues, not wythout their greuous
soze damage and perile. Foz in the
yeare of our saueour Christes birthe
DCCxij. Philippicus the Emperour
of the Monothelites, was infecte
wyth the heresie of them, which holde
opinion, that ther is but one only wil
in Christ Iesu. By reaso wherof pope
Constantine strykeh him wyth the
thunderbolt of his curse, and maketh
this decree and statute wythall, that
the ymages of the holy fathers, which
were

*Striuing
about
ymages.*

Antichrist

were present at the sixe furst and general counsailes, should be painted in S. Petres porche. But this mater bredde newe stryfe, and newe hurly burlies. For vpon that, the bishop had also occasion geuen him, wherby he might throwe downe and ouerwhelme the thre ho:nes o: kingdomes, that Daniel maketh mencion of. For the bishoppes of the greke churches set their fote with most eagre stomackes against the bishoppes decree. For inasmuche as they sawe, God had by his owne mouthe forbidden the vse of ymages in temples, with so earnest and so perfitte a commaundemēt, they affirmed that no ymages at all, ought either to be had o: suffred in ch:isten mennes temples.

But wher as the most parte folowed the Monothelites heresie, they were also overcome and ouerthrowen, from this godly and holy sentence of abolishing of ymages: & so the vse of ymages being confirmed by the bishop of Romes autoritie, brought a newe parte of supersticio in to the churche.

Than foure yeares after that, in the year of our saueour Ch:istes birthe

DCC

Emperour
Leo the
thrid banished
ymages.

De Arbi. the emperor Leo the thrid of
that name, began his reigne: which
being instructe in the knowlage of Gods
lawe, caused all the ymages standing
in the temples throught out all the coastes
of the empire to be abolished, & taken
away: and sent lettres to the bishop
of Rome Gregorie the seconde, com-
maunding him, that he should also
do the same. But ther was kyndled a
great greuous contenciō, & a sore fraie.
For the Pope, that most holy father (in
the wampaūt) had wyth so great studie
& diligēce donke of the commaūdemē-
tes, wherw the Lorde condēneth & forbiddeth
ymages, & he was so sawcy,
as to call Leo theperour (by a most o-
dious name) wicked ymage quellour:
yea & also set him in so deadly an hate
w the people of Italie, & bringeth him
in suche a contēpt w al men, that som
wold haue gone about to chose a new
Emperour. And albeit ther purpose
toke none effect, for euen Gregorie
him self could not allowe it (the cause
why was, that the bishops ambition
could not awaye with any Emperour
in Italie, seing they woldc be lordes
of al thynges the selues) yet the people of
Ita-

Gregorie
the. 2.

Antichrist

Gregorie
the 3.

The greke
Empe-
rours

Rauenna sterred by a great mightie sedition, wherin the emperours licutenant Paule the Exarche, and his sonne were bothe slayne, of the sedicious multitude of the commōs. But forasmuche as that byvoare coulde not moue Leo his mynde, but he wold most constauntly goo on forwarde wyth his purposed intent, he was at leynight strikē wyth the curse of pope Gregorie, the thzid of that name, and depzyued bothe of the communion of the churche, and of his empire. Besides this whā he hade purposed to haue sent an other Exarche to Rauenna, to ordze the maters of Italie, the Pope also resisted him, and wythstode him, that he coulde not, by reason of the Lumbardes, whom he hade drazone on his parte against the Emperour. For they wyth a strong power besieged Rauenna, bette it, and at leynight toke it, and therwythall depzyued the Emperour of al his iurisdiction in Italie. Here now we see the furst hozne thzowen downe. For al the Emperours power, which he hade yet vnto this tyme holden in Italie, was oppressed at the popes setting on, by force
of

The .ij. Homilie.

of armes of the Lumbardes: and the Emperour him selfe was all together throwne out of Italie.

55
dryue out
of Italie.

But assone as this was brought to passe, anon newe mociones stered by newe byproaires, and newe contentions: by meanes wherof ther was occasion geue to the Bishoppes of Rome, to throwne downe also that other two hornes, and to enlarge the limites of their owne Empire. For Luitprande king of Lumbardie (being a man ambitious and desirous to reigne alofte) chalenged that parte of Italie, which was before tyme in subiection to the Emperours of Constantinopole, to him selfe and his kingdome, in despite of the popes nose. Wher upon the matter at leynight cam to that passe, that whan he hade taken the cities of the bordres rounde about, he pressed euen the citie of Rome it selfe, with layeng of siege to it; and was wonderfully gteuous to the pope and his. But in this case pope Gregorie did, as the Bishoppes of Rome hade not ben before that tyme wont to do, he desired aide and defence against his foes, at the Emperour of Constantinopoles

Note the
practise of
these pre-
lates.

Antichrist

Charles
Martellus

poles hâdes, euē the same emperour,
whom a litell befoze he hade excom-
municated for casting ymages out of
the temples. And he sent also embassa-
dours to Charles Martellus, Maister
of the frenche kinges householde, de-
siring him to be good to the citie of
Rome, and to the churche now being
h furst tyme in trouble. Wel, Charles
cast not of the bishoppes desires, but
with louing exhortacion withdrew
king Luitprande his frēde and god-
father, from the siege of the citie, and
set the bishop and all the Romaines
at libertie, from the daungerous soze
perile that they were in. And than in
dede was the furst tyme, that the de-
fence of the churche was (by the bi-
shoppes newe and vnwōt entreprisse)
translated from the greke emperours
to the princes of Fraunce.

This good turne of Charles Mar-
tellus was so thankesfully accepted of
the bishop of Rome, that very great
profyte came therof to his posteritie,
by meanes of the bishoppes. For
wheras the frenchemen were wont
to haue kinges of the olde stocke
of kinges, it came to passe (through
lyther

lythernesse of the last sorte of kyn-
ges) that they bare the name of king,
and the honour and state of the real-
me: but the treasure and al the power
of the realme should be in the gouer-
nours handes, whom they called *Ma-
iores Domus*, the rulers or grand officers
of y^e house: in somuche that they should
administre what so euer were to be
done, either at home or from home.

And whā Charles Martellus was
dead, his sonne *Pipine* was aduanced
to so high dignitie and power, that
wher he swallowed altogether in pride
and ambition, he beganne treatou-
rously to stere again his owne king,
named *Chilperichus*: and to ymagine
denises against him, and griedly to
couet the hole kingdome to him selfe.
And wheras he couailed sodry waies
vpon this mater, now with the no-
bles of the courte and of the realme,
and anon with the bishoppes thē sel-
ues: at leynight he thought it good, y^e
a mater of so weightie importaunce
should worthly be referred to y^e head
of al churches, Rome. For y^e wylke &
subtyllyt witted mā cōceaued an hope,
that the bishoppes of Rome wolde
remē-

Pipine,

Chilperichus.

Antichrist

remembze his fathers good turne, & that they wolde thankfully geue sentence on his syde, against the kyng. So embassadours were sent to Zacharie bishop of Rome, Burcharde bishop of Herbiola, and Folradus an abbot. And the summe of their embassage was on this sorte: forasmuche as Zacharie is bishop of that church, which is worthily called the head of al churches, let him geue sentence, according to his autoritie: whether is to be compred more worthy the kynges crowne, he that is King only in name, & is hable to do nothing, either with his counsailes, or paine taking: or he that alone can susteyne the hole burthen of the realme.

Pope Zacharie smelled the subtile question, and remebzing his fathers good turne, pronounced with purposely deuised wordes, that Pipine (the whose shoulders all the trauailes and burthen of the realme did heng) was more worthy the kynges rowme, than Chilpericus: mynding by this meanes, not only to recompense his fathers good turne, but also to purchase a trusty and a valeaunt Patrone and defendour, bothe to him self, and to the

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the churche of Rome. Pipine than by reason of the bishoppes sentence, aduanced him selfe the more stowtly. And whan he hade gotten it allowed of the bishoppes, and certain of the nobles of the court with all, he was crowned in a citie of the Suesiones, by the diligence of Boniface the bishop of Mens, and so he toke the realme in to his owne handes. And incontinently he deposed Chilperichus, his soueraigne liege lorde and king, being a simple man in dede (but of no euill disposition) from his regall power and dignitie: and hauing deposed him, he thrust him in a monastery to lyue like a monke. But whan the king (hauing suffered so muche iniurious wrong) desired the publike fidelitie, and ther wanted not good me and fauourours of equitie, which were exceedingly muche displeased at Pipines so wicked attemptate, and wold not withall receaue Pipine, being so notable a ranke traitour, bicause (you must vnderstande) of their othe made befoze to king Chilperichus: marke, Pope Zacharie cometh again, and wher he did befoze

At the
cōpassing
of euery
treason or
myschief, a
Bishop or
a preeft is
euer in the
one ende.

D

make

Antichrist

make wicked entrepryses, he dothe
now an other as euil oz elles a worse.
For lest that man shoulde haue ben
iustlye reiected of the Frenchemen,
whom he hade most vniustly made a
king, he assoiled bothe Pipine and all
the realme, from the othe and foyaltie
that they hade made to king Chilperi-
chus, and commaunded al men to ac-
knowlage Pipine to be their king, &
so to obeye him. And al this gaire (as
we reade) was done about the yeare
of our saueour. DCCLiij.

Nowe who is he, that can not see
here the secōde horne throwen downe
also by the popes wickednesse? For he
that was borne of a kinges blood, and
lawfully chosen king, & reigned ouer
the Frenchemen, is depriued of his
realme: and one is put in his rowme,
that was nother borne of the kinges
blood, nor lawfully made king, but a
fitte man for the bishop of Rome in al
pointes, and his matters he applied
studiously: by whose trauaile and be-
nefite we shall hereafter heare, that
the thrid Horne also was throwen
downe.

For where the Lumbardes, who
(as

(as we haue sayde) were grebily deli-
 rous a litle afore of the Empire of Ita-
 lye, wolde in no wise geue ouer their
 begonne entreprises; but rather be-
 came the Popes enemies: and under-
 king Aistulphus; disquieted the Ro-
 maynes groundes and coastes, wyth
 continuall warres; so that the Ro-
 maynes were not hable to resiste
 their enemy, his power was so great:
 Pope Stephane being at leynghen
 forced wyth extreme necessitie, fled *Pope Stea*
 to Pipine into Fraunce, humbly be- *phan.*
 seching hym to ayde the church of
 Rome, than being in daungier, and
 to deliuer it from the tyrannye of the
 Lumbardes, restoring it to her auncie-
 ent peace and libertie. Than Pipine
 not forgetting the good turne that he
 hade receaued of Bishop Zacharie be-
 fore, allowed Pope Stephanes peti-
 tion: and promisyng him aide against
 his enemy, gathered out of hande a
 myghtie valeaunt power of French-
 men. He wente wyth Pope Stephan
 beyonde the Alpes, and at the straite
 of the mountaynes, geuing the on-
 sette vpon the Lumbardes, he wanne

the victorie, and ranne through the
felde, and vehemently besieged their
king Aistulphus, lyeng in Pavia for his
sauegarde: and at leynghyt he compels
Aistulphus perforce by marcial
power to graunt these condicions,
that he should graunt peace and obe-
dience to the churche of Rome, and
also to sende ouer to Pipine fourtie
men, to be pledges in confirmaciō of
the mater. By reason wherof, Pipine
him selfe retired in to Fraunce, and
sent Pope Stephan wyth Folradus the
kings chaplayne, and a doughtie cō-
panie of Frenchmen to Rome. These
things were done in the year of our
saueours birthe. **DCCLIIII.**

Notwithstanding bicause Aistulphus
king of the Lumbardes perfour-
med nothing that he hade promised to
Bishop Stephane, and hade cōfirmed
by an othe (being constrayned therto
by Pipines force of armes) Pipine
immediatly the next yeare folowing
wēt agayn in to Italie, wyth a migh-
tie rowte of Frenchmen, to deliuer
the Pope from the Lumbardes armye.
And as sone as he passed the alpes,
& cam downe in to Italie, Gregorie,
thempes

thempourour Constantine the fourthes
 chief secretozie with other of thempes-
 rours embassadours, mette him, and
 admonished him in thempourours
 name, that he shoulde not meddle
 with the Archbishp of Rauenna
 (whom the Lumbardes hade possessiō
 of, thempourour being letted of the
 Saracenes) either to chalenge it for
 him self, or geue it to the pope or to
 the Romaynes: but forasmuche as
 they were of the empire and not the
 popes, he shoulde cause them to be re-
 stozed to Constantine agayne. Here-
 unto Dipine saide naye, and affirmed
 that he wolde not serue either Con-
 stantine or any man elles, sauing the
 church of Rome, protesting that he
 hade put on harnesse for that intent,
 to deliuer the sea apostolike from the
 iniurie of all men on the earthe, and
 therupon that he wolde doo the best
 for the commodities of it, that shoulde
 lye in hys bittermost possible power to
 doo. And so (as he as he hade wonne
 the victorie and ouerthrowne the po-
 wer of the Lumbardes) he gaue to
 the sea of Rome the Archbishp of
 Rauenna, and what so euer places
 133 elles

elles had (before that tyme) ben in
subjection to the Emperour and Em-
pire. **W**herby it came to passe, that the
Greke Emperour beyng before dry-
uen out of Italie, by the Lumbardes
foice of armes, & yet not cleane spo-
led of his ryght and title of iuste pos-
session, hath nowe lost them altoge-
ther and beyng dryuen out of al holl
Italie, hath losse al the Empire, that
before he had in it. **N**other was he ha-
ble to resiste the popes wicked endea-
uours, ne reuenge the wronges done
vnto him, bicause he was letted by the
Saracenes warres, which disquieted
the east Empire with continual inua-
sions of batailles. **A**nd surely it is to
see, the popes subtile wyllynesse to be
suche, that they haue purposed for their
owne matters, at that tyme specially,
as they haue sene the imperours and
other kinges (that were against the)
occupied with other warres, so as
they should be the lesse habile to with-
stande their endeauours. **B**ut **P**apine
for doyng these his so large good tur-
nes for the bishoppes of Rome, had
worthily for his labour the excellent
highe

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highe title of Most Christian Kyng, bothe to him & his successours: which the French kinges are proud of euē at this daye: for this one cause (you must vnderstande) that they toke the places, which belonged to the Emperour in Italie, out of the Lumbardes handes, & restored not them to the emperours agayne (as ryght was) but gaue them to the churche of Rome.

Most
christian
king.

Notwithstanding al this gaire, the Popes ambition & couetousnesse was not satisfied, as long as they sawe the Lumbardes (whose powers were at that tyme exceeding great in Italie) not al together ouerthrowne & extinct. And therfore whā their last king Desiderius began to attempte some thing against Pope Adriane the furst of that name: by & by he also besought Charles y sonne of Spaine (who after ward for his nobly done dedes, receaued the name of Charles the great) for the defense of the sea Apostolike. And he easily obteyned his desyre.

King Desiderius.
Pope
Adriane.

Charles-
mayne.

For Charles renneth throughe by & by into Italie, with an host of men: & whan he mette Desiderius wyth his armie of Lumbardes, he cruelly bette

D +

them

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them downe in the fielde: he hade all their townes yelded vpon to him, and sent the king prisoner (wyth his wife and children) awaye in to Fraunce as banished folkes. And in dede thus was the reigne of the Lumbardes, which they hade possessed in Italie more than .CC. yeaeres all together despeched. And therfore þe third horne was (through Antichristes subtilties and violence) smytten of also: in the yeaere of our Loꝝde. DCCCxvi. Then Charles the frenche king which was Pipines sonne (after this gaire was done) came in to a perpetuall league wyth the Bishoppes of Rome: and what his father Pipine hade geuen befoze to Stephane the seconde (of the landes that he hade violently taken from the Emperour) he cōfirmed the same also wyth more ample priuileges, and with a solenne othe, to make sure woꝝke.

Hitherto now, it hathe with cleare & euident exposition ben declared (wel beloued bꝛethꝛen in Chꝛist) that the olde notable saieniges of þe holy goost, which are in Daniel, be most truly fulfilled by the Bishoppes of Rome: & that

that the B. of Rome is y^e littell houre,
 which figureth vnto vs the imperial
 auaritie of Antichrist: which in dede
 at the furst begynnyng of his reigne,
 was but vile & naught set by, but anon
 he ouerlaide thzee very mightie king-
 domes with his wyly fatches and de-
 ceates, and wyth their powers (which
 he claymed to him selfe) he was ad-
 uanced to so great a height of
 reigntyng. Now it remayneth (deare-
 ly beloued brethren) that we conside-
 ratuely weighe (out of the Empe-
 rours histories) wyth what craftes he
 made sure, and augmented his strein-
 ght and power, and how he became
 superiour and aboue even the empe-
 rours them selues.

The bishoppes of Rome being not
 wythout cause afraide of y^e greke em-
 perours powers, for the many and
 sondry wroges and most mysheuous
 losses, y^e they hade occasioned vnto the:
 least paduerture y^e Saracenes & other
 eastren enemies being wel tamed, & y^e
 emperours hauing leasure, wolde set
 vpon Italie, & goo about to clayme to
 them selues again the Archeship of
 Rauenna, & other places belöging to
 the

The trans-
 lating of
 the empire
 to the
 Frenche
 men.

the empire, which Diptine and Charles had violently take from the, and bestowed vpon the church of Rome: by the which they beganne (as they are mischievous wylie felowes) to bende their forcasting studies to this ende, that they might plucke all the greke Emperours power & force awaye from them, that was yet lefte in the west parte of the empire, and to translate it from them som whider elles: and that they might get sache Emperours, whose powers they shulde haue the lesse nede to be adradde of, and by whose autoritie and empire they shoulde be defended from the driftes and conspiracies of their foes. For which cause sake, pope Leo the third, being endued wyth very large benefites of Charles the great, and seing evidently his valiant courage of stomacke, his notable boldenesse, his ioyous successe of victories, & his redy good wil wythal, towarde the church of Rome & the Bishoppes of the same: toke vpon him so bolde an entrepryse, & to doo so great a feate, as none of his predecessours euer did greater, nor auentured w more perile: the which was, to translate the empire.

Than

Leo the
third.

Than to thintent he might get the most men to fauour his purpose, and the more easily bring y^e mater to passe that he wolde, he complayned long & many tymes, to y^e people and cleargie of Rome, of the decayed streynght of the empire, and of the vnprofitableness of the greke emperours. For they (or he) dwelling & being so very farre of, can be hable in no wise to assiste sely Italie, being many wayes distressed, especially seing they were daily bered with newe (and that most hapnous) batailles. And therfore sauegarde, peace, and freedome can not be better restored to Italie again, than if a newe chosen emperour in the west, take vpon him all the dignitie of the empire and the charge of the same.

These wordes in dede moued many menes heartes, which being ledde wyth the likelyhode of the wordes, perceaued not manifestly, what the popes drift was. Than perceauing the greatest parte of the people to incline to his purpose, in the yeare of our Lorde Iesu Christ. DCCCij. he brought the mater to ful effecte.

For

Antichrist

For in Petres church after the solemne service, by the sentence and at the besechinges of þe people of Rome, the pope ordayned Charles (with a great lowde voice) emperour, & gaue him the crowne Imperial: and ther vnto the people of the Romaynes shouted thzee tymes aloud: To Charles the mightie, crowned of God, the great and peacemaking Emperour, be life and victorie.

And albeyt the greke emperours toke these maters right greuouly, yet they were not hable to lette these thinges frō doing: bothe in that they were turmoiled with innumerable warres, and also bicause the emperesse Hirenē (being polluted with the cruel murthering of her sonne) sterred vp newe hurly burlies, and exceeding great stormes of busynesse: for she can in nowise seme to haue ben unknowing of this dede, seing Charles (now made emperour) went about to mary her, she her selfe not being discontented. So the bishoppes of Rome bling these knackes, promoted the frenche kinges (their most earnest defendours, and most trusty aiders) with

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with wonderful fleyght & subtiltie to the highe dignitie of the empire: by whose helpe and mayntenaunce they became afterwarde of higher power, than all their enemies. Than after emperour Charles the great, Lewis his sonne succeded, who also for his great liberalitie was very dearely beloued of the bishoppes of Rome, & for that cause they named him Pius, godly or deuout. For he did not only confirme the gifte of his progenitours, that is to saye, of Pipine his grandfather, and of his father Charles, but he also wonderfully augmented it, and gaue them (ouer those thinges they hade before) the citie of Rome with his iurisdiccion, and al the landes rounde about, with the cities, hauens, and sea coastes of *Hetruria*. Wher vpon bishop Antichrist is encreaced agayn with newe streynghthes, & is become Lorde of the olde auncient seat of the Empire, that is to wete, Rome.

*Lewis that
was called
Pius gaue
Rome to
the Pope*

Ther is no cause (welbeloued christian brethzen) why we shoulde maruaile, that the bishop of Romes dignitie and power growed vp on such an heyght, that he hade all the bishoppes

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bishops not only of Italie, but also of
Francke, Germany and Spayne
vnder their daungler, and in subiec-
tion to their sea: seing they coulde
fynde out such men to be their defen-
dours and patrones, which hade the
administracion of all those naciones,
and the power of the empire it self in
their owne handes.

Nowe though all these maters
(which we haue hitherto made re-
hearfall of) are muche vnworthye,
and also full of wickednesse and false-
head, yet the bishoppes of Rome not
content herewith, thought they might
be bolde, to doo more vnworthye &
more wicked enterprises than al those.
And to thintent they might vse their
dignitie and power with more ease
& quietnesse, they were nothing asha-
med at all, to mocke the Frenchemen
also with the same falshhead, that they
practiced befoze, against the greke
emperours. For they thought to chea-
rishe and make muche of princes and
peoples frendship, so farre as it might
serue to mayntene their pleasur & id-
lenesse. And for that cause wher as
Berengarius, whyth at that tyme
bare

Kyng
Berengarius.
rins.

bare the rule in the Lūbardeſ landes,
 greued al Italie very muche with his
 power, & diſquieted it many wayes: &
 the Frenchemen can not, whan they
 were called, but gane ouer their aide
 frō the deſere of Italie, & of the church
 of Rome, ne yet ſolowed the example
 of their aūctours forwardeſſe in
 y behalfe: Biſhop Agaperus and after
 him John the. 13 of that name, wrote
 lettres to Ottho (which thā being king
 of Germanye, & Prince of Sarō, was
 afterwarde made emperour, and gar-
 niſhed wyth this ſyrname, *Augustus*)
 humbly beſeching him for y lone of
 God, & y apoſtles Petre & Paule, to de-
 liuer y holy churche of Rome, out of
 the daungier of Berengarius and his
 cōplices. In this mater Ottho being
 a very mightie Prince, and moued
 alſo by other mēes iſtaunt deſires
 and lettres, tendred the biſhoppes pe-
 titiones. And therupon he gathered a
 great armie of Bermaynes, & cam in
 to Italie. He ouercame Berengarius,
 and whan he hade takē him priſoner,
 he baniſhed him away wyth his wiſe
 and Albert his ſonne in to Babens-
 berge, and ſo deliuered all Italie
 from

Ottho.

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from the feare and tyrannye of him. And than like a conquerour he entred the citie of Rome, and was most honourably receaued of pope Johñ, and crowned in the title of the Empire of Germany & Dannonye.

To be briez, this Johñ (thzough whose crafte and deuile the empire was translated) was he, that (as the Italian wzitours recorde) being euen frō his sprizing yowthe tyme spotted with al the villanye in the worlde, and all filthynesse, and geuen more to hunting (if he hade any spare tyme from hoozing) than to praier, shamed the churche of Rome wonderfully w his lpying, & polluted that sea in many behalves: and at leynight being takē in the abominable synne of hoozedom was slayne, and suffred worthe paynes of his wickednesse and hoozedom.

But how muche either of honour or profite (in the wanyaunt) came hereof vnto king Ottho, being otherwise a very good and a right noble man: it maye be playnly ynough perceaued of the othe, that he was constrained to bynde him self in, to pope Johñ

Johñ, that monstre of hoozedome.
For his successors enrolled y for me
of it in their Canones and decrees, on
this wyse.

Othoes
otke.

To thee Lorde Pope Johñ, I Kyng
Ottho doo promyse and sweare by the
father, the Sone, and the holy Goost,
& by this tree of the quickening crosse,
and by these reliques of sayntes, that yf
(by the sufferance of God) I shal come
to Rome, I shal exalte the holy church
of Rome, and thee y governour of the
same, according to my power, lyfe and
memores, and thou shalt not lose the ho
nour that thou haste by my will, or by
my counsaile, or by my cōsent, or by myne
exhortacion: and in Rome I shall make
no pleaye nor ordinaunce in al the thing
es that pertyne to thee, or to the Ro
maynes. And what so euer shall come
to our possession of S. Petres lande, I
shall rendre it to thee againe. And to
whom so euer I shall commytte the go
uernance of Italie, I shall make him
sweare to be thy helper to defende S.
Petres lande, according to his power.

Lo (welbeloued brethren in chryst)
this is the solēne & excellent othe ma
king of the emperour Ottho: which
I othe

Antichrist

Apo. 17.

othe dothe well beare witnesse, that
Ottho hade non other rewarde geue
him, for his most large good turnes
shewed to the pope, and for the deliue
raunce of all Italie: but that he was
constrayned to bynde him selfe to the
popes seruice, and become a maynte
nour & a defendour of that hooze of Ba
bilon, and of her wicked tyranny. Bes
sydes this, asone as he came furst in
to the citie, he was commaunded to
subscribe with his owne hande, to
the donacion of king Lewis, wherof
we haue spoken a litell befoze: to this
ende (you must vnderstande) that he
should by no clayme chalenge (to the
Empire) either the title of Rome, or
other places belonging to y^e Empire,
out of the popes handes: and that the
bishoppes of Rome might vse their
wickedly gotē goodes, with the more
ease and securitie. These maters as
they are now set out, y^e hystorie wy
tours make mēciō, were done about
the yeare of Chyistes birthe MCCC.
Lxij. Furthermore albeit the Frē
che men toke it very euil, that the
title and dignitie of the empire
was taken from them, and translated
to

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to the Germanes : yet the bishop-
pes of Rome considered that suche
mightie emperours of the German-
nes, which hade bounden them sel-
ues by a soze othe, vnto their will (as
it is already declared) should not be
relected. And for that cause they set
their myndes (with diligent studie) to
this ende the rather, that by som had-
som meane, they might confirme the
Empire to the Germanes, and res-
serue the clayme and dignitie of it in
their owne hande.

And in this case pope Gregorie the. 5.
shewed his sleightye witte, which hel-
ped and set forewarde this deuile ve-
ry mightly. For he (inasmuche as
he was bozne in Sarone, and was
kynsman also to Emperour Ottho
the thrid of that name) toke this esta-
blishement for chosing the emperour
(Ottho him self not denyng, but co-
senting to it rather) y it should be lau-
ful fro then furthe to the Germanes
alone, to chose the emperour. And he
ordayned sixe Electours, which at the
deceasse of euery Emperour should of
duetie haue the charge of that matter:
that is to wete, thre Prelates of the
A 2 bishop

Gregoria
the. 5.

Antichrist

**The Em-
perour
chosen by.
6. Elec-
tours of
Germany,**

bishoppes nobze, & as many pꝛinces.
 And vnto the he added a seuenthe, the
 king of Boheme, to sattle the discoꝛde
 of þ ptes. But although he wold seme
 to haue comitted al the power of cho-
 sing the emperour vnto them, yet he
 hathe boūden both them & al the Ger-
 maynes to this condicion, that whom
 so euer they should haue chosen, he
 should than be taken for emperour
 and Auguste, in case þ bishop of Rome
 hade confirmed him. These appeare
 euidentlie to be done in the year of
 our Lorde .M. I I. But in this place
 also it is to see, the popes craftes and
 deceates to be in a maner bnaui-
 deable, wherby they confirmed their
 supꝛemacie and power in moze am-
 ple wise than afoze, with a newe ad-
 dicion. For furst of al, he placed amōg
 the Pꝛinces Electours, thꝛee bishop-
 pes: who, seing they are straitly boū-
 dē to the sea of Rome by an othe, they
 dare chose non other man to be Em-
 perour, but whō they perceauē maye
 be allowed by þ popes good will. And
 mozeouer although the election suc-
 cede not all after þ popes mynde, yet
 hathe he reserued the confirmation &
 coꝛonacion to himself; which if he des-

nye to him that is chosen, he shall
nother be called Emperour nor Au-
gust. Wherof it is manifestly appa-
rent, that the electours haue nothing
geue them but bare titles of honour,
and that y popes (by this contrefaite
colour) wolde cloke their ambition
and tyrānye, which they are ashamed
to practice more openly. Hereof their
owne Canons beare witnessse, which
saye that like as the secular sweorde
(wherby the armed Emperour reig-
neth) ought to be in subiection to the
spiritual, that is to saye, to the bishop
of Rome him selfe: so they clayme
that power to the bishop also, that he
alone by his owne autoritie (w out al
consent, either of the hole Counsaile or
any prelate) maye dep:ue the Em-
perour of his dignitie, yf he perceaue
him to be in displeasure with him.

And verily they haue alwaies
foughten with this their autoritie a-
gainst euery of the most holy empe-
perours, not wout greuous losse of al
Germanye: like as the actes of Hery
y. 4. Lewis y. 4. friderich Barbarosse
& others make mēciō: of which ma-
ters it shalbe treated more pleynte-
ously

Antichrist

only, and moze clearely in the homilies folowynge.

Of these thinges now, which hitherto haue ben reckoned by, I suppose it appeare sufficiētly openough, w^h what beginninges they clymbed by aloft vnto so highe estate of dignitie & power, wherof they vse euen at this daye, so proude & so shamelesly to boast: that is to saye, that they haue conueyed these maters to their owne hādes, through most wicked craftes, treasō, robberies, periuries & falshead. For first of al they obteyned at Phocas that most cruel tyrānes hādes, the proude title of general & vniuersal bishop, & not w^out stifte stryuing had w^h the bishoppes of Constantinopole. And they bled Phocas autoritie & power, first of al against h^e emperours of the grekes, which were their benefactors. For wher they wolde not abide to haue ydolles, nor maintenaunce of Idolatrie in their temples, the popes layde at them w^h the cruell thōderbolt of cursyng, & expulsed them frō the communion of h^e church, & were so bolde as p^uly to kille their Exarches in Italie, p^uly to dzyue thē out of Italie, so as whā they

they had drawe it al together to y^e Departing, they plucked it cleane out of the emperours power. Fro thence they ranne sawcely into Fraunce, & oppressed the kynges blood, & aduaūced such to the crowne of the realme, as they sawe moze diligent to serue their lust & pryde. Anone by their violence they inuaded y^e most noble & most valeaūt kingdome of the Lūbardes in Italie, & gaue not ouer, til they perceaued it also ouerthrowne, & the streynghthes of it al to clattred. And thus they haue in dede atteyned their power by ouerthrowing of thzee kyngdomes, so that at leynight whā they had trodē the empire vnder their fete to, they might abuse the emperours to what purpose they wil, euen at their owne pleasure.

Two of those thynges now which were ppounded, we haue hitherto w^e euident exposition declared: first that Rome is the seate of Antichrist, thā y^e the B. of Rome is figured by the litel horne, y^e Daniel maketh mencio of, & y^e he is very Antichrist. And y^e residue shalbe treated of, in y^e homilies following. Here now it shal stāde vs in hāde (welbeloued bꝛethꝛē in Chꝛist) to con-

Antichrist

siðe thzoughly þ beginnynges of popes, & of their kyngdome. For lyke as they haue atteyned their kyngdome wth wiles, falsehead, treasons, & oppres- sing of good p^{ri}nces, euen so shal they deuise wth the same craftes to vpholde their kyngdō, glorie, & potwer to their successours also. An euident vnfailling token of this mater, this present tragédie declareth vnto vs, wherby thzough their forcastes and motions, they stire vp the most myghty p^{ri}nces and most valeaūt people to take weapō in hande, against Ch^{ri}st the most highe king & p^{ri}est. In this case therfore, we had nede to vse singular diligēce & forcast (b^{re}th^{re}) þ we haue respect only to the wordes of Ch^{ri}st, & folowe the rule of thē: & also to make the eares of God weary wth cōtinual p^{ra}iers, neuer ceasing to desire him, þ he wolde vouchesafe to defende vs wth his owne fatherly succour, to deliuer vs frō the tyrāny of Antich^{ri}st, to burst his horne, & potwer And on þ cōtrary parte, to set vp & aduāce the horne & kyngdō of his sōne, þ we may serue him in faith, charitie, & bp^{ri}ghthenesse of life: & at leynight to liue & to reigne wth him for euer & euer. Amen.

The.iiij. Homilie.

In this thrid Homilie is described Antichristes persone, what his proprietie is, and by what markes he may be lightly knowne.

LIke as in matters of warre it is not only profitable, but also necessarie for vsthroughly and fully to knowe bothe our enemye & his weapons, his politike wiles also and embusshementes, his deuises and forcastes, so as they maye the more easly be auoided and repulled, wyth like power and discrete aduiselement: even so is the same knowlage as muche necessarie in all the continue of our life: In y^e discourse wherof we must abyde a certain perpetuall and alwaies contynuyng warfare, by the helping mayntenaunce of our most high emperour, our Lorde Iesu Ch^rist: which biddeth vs not set vpon any carnall & mortall enemye, but commaundeth those that are his appointed men of warre, to be armed against the spirituall aduersaries of our saluation, &

Eph. 6.

I s

(as

Antichrist.

(as the apostle Paule saithe) against the Lordes of this worlde, the rulers of the darkenesse of this worlde, yea rather against the Devil him selfe (y olde and mightie serpent) whose subtiltie is infinite, and his wyles innumerable: which also hath the cast to transforme him selfe in to euery facion, and to counterfaite euen the angel of light. But althoughe that common enemye of our saluacion layeth embushes for vs, wyth wonderfull & sondry his politike wylie pranks, but aboue all other specially wyth the sugling deceates of false doctrine: yet hath he (for all that) som chief guyde and emperour of his armies, whō he hath most thzoughly instructed in all his streynghthes, in all his power, wyles, fraudes, deceates, and all the knackes that he hath, to destrope mā kynde wythall.

This man the holy scriptures set furthe in many places, by the name & figure of Antichrist, forsomuche as being in all thinges contrary and against our Lord and saueour Iesus Christ (who is become vnto vs of God the heauenly father, wisdom, righte-
ous

ousnesse, sanctification, and redemption) he maketh warre against him, and draweth away vs (whom Christ hath redeemed wth his blood) from his companye, seruice and partaking of saluacion. It is therfore necessary for vs to marke diligently, & to espie out this felowe: and it is convenient for vs also, to geue the eyes of our heartes attentuely vnto this purpose (especially the worlde that now is) to thintent we maye be hable to knowe (out of the scriptures) bothe him and all his wyles, and to beware of him, that he begyle vs not. And as for this knowlage, it may fully and lightly be perceaued of the twoo places of scripture, which I lately brought furthe of the most excellent Prophet Daniel, and the Apostle Paule: which paynt out Antichristes visnomye vnto vs wth suche lyght and euidence, that all the hole mater of him might be comprehended in six chaptres, or pproposicions. And therfore I haue lately expounded two the first, by the which we are taught, that he shall spring vp, place his seate, and reigne at Rome. And ther wth also it is shewed

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shewed by what meanes, deceates, subtilties, treasons, and wicked deuises, he shall come to, and obteyne his kingdome. All which thinges verily are let furthe wyth suche light, as it is declared wyth sufficiēt playnesse, that they are fulfilled by h^e bishop of Rome (which ought to be takē for that very principal and mightie honge Antichrist) after the same sorte, as they were in tymes past spoken of befoze, by the prophetes and Apostles.

The.3.
Antichristes
personne,

Now the next is, that we steppē ouer to the thrid place of the matter we are in hande wythall. Wherin the persone of Antichrist, his nature, disposition, maners, and all his properties (wherby he maye be knowne) are described. These are wrytten by Danie^l h^e Apostle, who in that place which we haue befoze rehearsed, dothe woꝝkemanly paynt out all the hole face of Antichrist wyth foure names or titles, as it were wyth certain lyvely colours.

The man
of Synne,

And the furst title that he decketh him wythall, is, that he nameth him, the man of Synne. This forme of speaking smelleth the Hebrue phrase, and wanteth

wanteth not in this behalfe the expresse significatiō of the thing that is intended: in that he calleth him, not (after a simple maner) A synfull mā, or a wicked, or an vngacious man, but the Man of synne, or the man of wickednesse, mynding this wise to speake of a certain greater thing: that is to saye, even the same thing, that the seruaūt and slaue of synne is, and as he, that is addicte al together to the lawes of synne, in al the hole discourse of his life. To be shorte, to thintent we maye fully vnderstande the meanning of this title, and that we maye see wythall, whether this same title, doo agree fittly wyth the bishop of Rome, we must marke anon furst of all, what the scripture purpozteth in this worde, Synne. Holy writours call it synne, what so euer is committed against the will of God the heauēly father, and the auctoritie of his holy worde, either concerning faithe and religion, or concerning the office of charitie, either yet concerning the innocencie and purenesse of life. For in these three specialties, the hole life of a faithfull chrissten man, and what so euer

what Synne is.

Antichrist

ener be customly required therunto,
are comprehended. And if we wold a
litel more diligently & more narrowly
marke h hole papacie, wyth his head &
membres, we shall fynde them to be
suche, as ought worthly to be called,
most filthly polluted men wyth syn-
nes, and euen the very right Men of
synne. For as touching the faith and
religion, which is obserued and set
furthe in the papacie, it is evidently
apparent, to be cleane contrary vnto
the true and right faith and religio:
seing it was not taken out of the re-
gestre of the holy sacred scripture,
wherout the doctrine of all faith and
religion ought to be taken: of which
mater we shal more fully treat, whā
we com to the exposition of the thrid
title. To be brief, albeit we wold
graunt them in this behalfe, that co-
cerning the doctrine of their faith &
religion, all thinges were pure, and
set furthe according to the sentence of
Goddes worde, yet it can in no wise
be denyed, that the popes and their
complices, doo greuously offende co-
cerning the same, if we doo conside
the abominable sinne of Symonie, by
the which they do so many robberies

Symony

(one by an other) wyth suche shamelesnesse & gredinesse, in those maters of God. For we se the come at lenth, to so highe wickednesse by the shameles practyse of symonie, that they bestowe not only benefices and the rentes of Colleges and Monasteries, and other suche like goodes of the church, to the possessiō of most vnwoorthy persons (that is to wete, of suche as be of counsaile of theyr viciousnesse: messengers, coll carriers, balwdes, horse keepers, mule dyuers, cokes, & infinite others) beyng nother of honest conuersacion nor good learning (and all for money, or elles for primate fauour or auantage) but also set a sale, and offere to be bought for euery mannes money, the holy sacred gyftes of the holy Ghost, remission of synnes, the grace of God the heauenly father, the communion of the sacramentes, the lauer of Baptisme, yea and their owne God made of bread, wyth the kingdome of heauens, and euerlasting blesse: and that wth suche shamelesnesse, that their owne most gredy chapmen & brokers are not ashamed (wth a loud & a thoutig voice) to praise their wares, and to require for the same al maner of mo-

Antichrist

ney, whether it were gotē in warres,
oz by theste, oz by rauine, oz yet by
bloodshedding. For they haue called
the pelfe gotten wyth these craftes, no
lesse holy than other is, if they be all
shuffled together. yet all men knowe
(euen as many as are maddened wyth
their supersticion, and haue thought
good to buye their wares) y^e I feyne
not these maters, either of enuye oz
malice: but euen the truthe of the ma-
ter it selfe, is moze cleare, than nedeth
any further declaracion in this be-
halfe. What shall we thā saye in this
case, welbeloued brethzen in Christ?
Must we not nedes confesse, that they
which haue done suche thinges, were
in that chief and p^rincipal point of al
the hole life (touching faithe and reli-
gion) very wretches, & in all thinges,
playnly blynded men of synne? For
furst wyth most arrogaunt temeritie
they haue taken vpon them selues the
thinges that they neuer hade, nor
were deliuered to them of Christ Je-
su, that is to saye: remission of sinnes,
the grace of God, the kingdome of hea-
uens, and euerlastyng lyfe and bles-
sednesse. All which thynges the hole
scrip

scripture teacheth, were redeemed wth
 nothing elles, but with the precious
 blood of Iesu Christ alone. Thā ma-
 king sale of the giftes of y^e holy goost,
 they made of the temple of God, not
 the house of prayer, but a certayn
 marte: yea euen a tauerne of cheop-
 ping and chaunging. Thirdeley they
 haue made all religion, to be a cloke
 of naughtynesse and iniquitie, vnder
 which cloke euery body might frely
 entrepryse, and doo what so euer he
 wolde. For might not a man, vnder
 this false shewe of religion (not only
 wythout punysshement, but also no
 mā sayeng: w^{ro}ng he did) be an hore-
 mongre, breake wedlocke, be a re-
 baulde, haunt naughty games & spor-
 tes, be dronke, fight, robbe, steale, op-
 presse Christs poore seruauntes,
 sheade innocent blood: & finally to doo
 all myrchie with swerde and fyre:
 Might not a man that were burthe-
 ned & ouerlayde with all these vices,
 be made free & clensed out of hande,
 as sone as a sacrificeing hyred priest
 hade saide masse for him, or hade gotē
 him assoiled, for money? The sayeng
 therfore of Christ our king and priest
 ought

Antichrist . . .

Math. 21.

ought righteously and according to their owne desertes, to be thendred in their eares : My house shalbe called a house of prayer , but you haue made it a denne of theues . Among these we maye reckon the pilling and rauine , that they vse openly wth to muche shamelesnesse . For the moste rauenynge marchauntes are not content, to haue spoiled men of their goods, while they were alpye , but they go about to robbe and pille mennes heires, their wyues , and children also , whan they are deade , and in another lyfe . For to this ende they haue ymagined trentalles , sacrifices of Massing for the dead, anniuersaries, and infinite suche like: and vnto them men must nedes either bequeath perpetuall rentes and reuenues in their testament vpon their death bedde , or elles their heires must prouide and geue them. And what a thing is this elles, but the same that Christ obiecteth to the Scribes and Pharisees of the Jewes, where he sayeth, that they deuoured and robbed poore folkes and wydowes houses, vnder pzetence of long prayer, And who is it, that shal
in

in this case, acquite them from synne
and trespase, seying they bewray them
selues by their owne dedes, yea and e-
uen by the testimonye of their owne
mouthe, to be theues and sacrileges?

For yf the pardon bulles which
they offre to sell for large money to
men, whā they were yet lyuyng, were
sufficient for remission of synnes (as
they make boast of) what nede is it, to
buie it dayly afreshe wyth newe sacri-
fices for them, whā they be dead? And
forasmuche as they saye, men haue
nede of this ware, & that dead mennes
soules can not be deliuered wythout
them, they doo verily shewe themsel-
ues to be deceauours, in y they deceat-
fully & fraudulently wyped their mo-
ney from them, whā they were alpye,
promisyng perfite remission of syn-
nes, whych they them selues saye af-
terwarde, is vnperfite, and hath nede
of moo, and that newe wares. To be
shorte, the B. of Rome is the autoꝝ and
inuentour of al this gaire, w his my-
sterie woꝝkers of his owne religion,
which haue plāted the sedes of supsti-
ciō (y he hath solwed) after a wōderful
ymaginacion of sepyng and lyeng.

Is 2 And

Antichrist

And therfore we will saye, that this first title, that Paule decketh Antichrist withal, doth most rightly accord vnto him: that he is called the Man of synne, and the man addicte vnto sine, yea the seruaunt of synne, and a truly slaue not only of synne, but also of most chief wickednesse & blasphemye.

Finally if Christ our Lorde so ofte and wyth so beehement diligence, requireth of vs those thinges that pertain to christen charitie, and comprehendeth all his lawes and preceptes in the title of charitie: in case we marke and compare the life and manners of popes wyth it, we must remedilessly confesse them to be boide of all charitie, and concerning it, to be also the Me of sinne. For it is to be shewed by the examples and histories of many yeares, that they haue at all tymes set lesse by the publike peace and sauegarde of the greatest naciones, than by their owne priuate commodities, wantonnesse, and rauingeing libertie to doo what they lust them selues. And I (least I should seme to be ouermuche tedious) shall chose a fewe certain specialites out of many, and they shalbe

shalbe euē þ same, þ haue chaūced wíth
in these **CCCC**. yeares last past.

In this behalfe let the emperour *Henry*
the.4. Henry the.4. of þ name stande furthe
furst of all. Which about the yeare of
our Lord **MCCij.** was made emperour
being but a boye at that time in dede,
but yet for all that, ioyning his wíldō
and dexteritie in handling of maters
wíth his yeares, he became a right
noble and a valeaūt pñnce. Whílest *Hildebrā-*
de, other
this man governed the empire, not *wíse cal-*
wíthout commendacion & victories *led Gre-*
agaínst his foes: one Hildebrande a *gorie*
monke occupied the sea of the papacie, *the.7.*
being not called by any laūfull ordi-
nāūce, but by his owne pñuate wílful
lust & sleightie cōuepaūce: & he was cal-
led Gregorie. *p.7.* Who inasmuche as
he walowed altogether in þ forcastig
studie of conetousnesse, hatred, enuie,
pride, & new fāgled maters (as the *I-*
talian wñtours, & amōg them cardí-
nal Beno make mencion of him) con-
sidering it requisite for him to folowe
þ steppes of som of his predecessours
popes, went about to depñue þ empe-
rour of that right & power, which he
hade of aūncient custome, in orday-
nyng

Antichrist

nyng of Bishoppes & ministres of the
churche. For by that occasion he sawe,
that not only exceeding great richesse,
but also muche more honour & power
should com to the sea of Rome. The
empour wistode y wicked purposes of
Gregorie, & preauing his ambition
well ynough, he thought it not good
to lose any of his right, but he rather
kept it still to him selfe, as right was
he shoulde. But that was so pleasaunt
a thing, to pope Gregorie, that for loue
of it, he nother spared treason nor
slaughters, but stered by ciuile war-
res in many places of y empire, & all
maner of myschief that he coulde yma-
gine. For first he conspired the empe-
rours deathe, & deuised by sondry mea-
nes to despeche him: In so muche that
euen in y temple he wolde haue mur-
thered him, as he was at his prayers.
But whā he sawe his cōspiracies fra-
med not to his purpose, he begāne to
vse opē force & enemytie: & hauing ex-
cōmunicated Henry, he assoiled al mē
frō their othe of faith & allegeaūce (as
they cal it) & sent ouer y crowne of y
empire garnished w this verbe, to Ro-
dulphe the duke of Sweuianes.

Petra

Petra dedit Petro, Petrus Diadema Rodulpho.

That is to saye: Christ y^e rocke, called in latine *Petra*, gaue y^e imperial crowne to Petre, & Petre haue geue it to Rodulpho. This dede was y^e occasion of most bloody warres, in that (you must vnderstande) Henry hauing his empire taken violently from him, reuenged it by force of armes. Wherbypon, at leynght, after many terrible batailes and bloodshedde, the false emperour Rodulpho was ouercomē in batail, & so lost his life and empire al at once. And whan he was despeched, they created a newe emperour by y^e popes comaundemēt, which (fauouring his syde) had reiecte Henry. And he that was electe, was Herman the erle of Lucelburgh, which also being dreyuen out, lost his life & empire by & by. Yet for all this, nother the pope him self nor his fauourours could be restrayned by these iuste iudgemētes of God, but they wolde also chose a thrid against Henry: that is to wete, Marques Eberth, which was also (shortly after) slayne in a myll. Whan all the residue being afraide wyth the myssfortunes of these three princes, no

Antichrist

man coulde be perswaded any more to take vpon him the title and honour of the empire. Notwithstanding, the malicious madnesse of the pope and his was not yet stanchd, but they (like most wicked men) coulde bring thus muche to passe, that they caused Henry the fourthes sonne (whom the historie writours name *Bery the. 5.*) to make warre against his father. Hereof sprong wonderfull, haynous, and horrible hurly burlies, seing the father and the sonne made cruell battailes, one against the other. But at length the sonne being aided through the popes craftye sleighes and false catches, toke his father (being a worthy olde man) by treason: and than hauing depriued him of al his reigne and dignitie, he caused him (being so depriued, and a prisoner) to dye. Marke this tragedie (and more than a bloody tragedie) welbeloued brethren in Christ. What man is it in all this wyde worlde, that is hable to shewe herein so muche as one sparke of charitie? Truly this historie writours beare his recorde in this behalfe, that in these hurly burlies, & among so vehement

ment sterling of warres, Henry gathered his standardes, and fought thre score and two tymes. By which nombze of batailles enery man, that hath any common witte, may easly confidze, what innocent blood was sheadde, how many towne were taken, how many fieldes wasted, how much corne spoiled, and what nombre of widowes and fatherles childze were occasioned to be (moore than was befoze) therby. For if ther hade ben but one sparke of charitie in Gregories heart, ought he not rather to haue geuen ouer all his dignitie, and haue depzued him self of the hole papacie, than for temporall substaunce and power (y^e shal last but a while) to stee by so great warres and myschief. But he was not satisfied, nother with batailles, ne with fiere, ne yet with streames of blood sheadde, til he sawe the sonne defile the lawes of nature, and make warres against his owne father in this owne realme, whose age it hade ben his duetie rather to haue defended & holpe. And the same whom the popes office of duetie hade ben to feare alwaye from sheading of
As any

Antichrist

any mannes blood, he was not ashamed to encense, to þe abominable wickednesse of father murthering. Therfore what shall we hencefurthe say wicked, harde hearted, cruell, bloody, or horrible, if this be not? The sonne (yea eue the only sonne) being prouoked by no manner of iniurie, either of his owne, or of þe cōmon wealthe, did not only cōtemne his father, forsake his father, leaue his father destitute of his helpe, but also set vpo his father in battail, pressed his father wyth besieging him, he enuyzoned him & toke him by treason: he robbed him of his empire, and so taking him prisoner, suffreth him miserably and sorrowfully to dye. And these pranks were not played by the commandement of any barbarous tyrāne, nor by þe incēsemēt of any Phalaris, but by the cōsail of the most holy father, in þe deuilles name.

Phalaris
was a tyrant
in Agrigens
time.

The, B. of
Rome is
more
cruell than

Reioyce now we you Caligulaes, be mercy you Neroes, & as many as haue hade þe famous reporte of crueltie: for you haue one which (though he lefte you a long space behinde him, yet) he acquieteth you fro þe infamie & remembrance of a cruel name, euen the
bishop

The.iiij Homilie.

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bishop of Rome, which commaundeth the sonne, to bathe his sweorde in the fathers blood.

either Cas
ligula
Nero.

And God wotteth, the noble seates of Adriane the.4. and Alexander the.3. may be also coupled to these rehearsals, in which they practiced (wth most high wickednesse) against the very godly and most valeaunt prince Friderike, whose surname was Barbarousse. For albeit he hade the vpper hande ouer al his enemies, yet it was not in his power, either to auoide or to breake y^e tyranie of y^e popes: but after haynous batailles, & most lamentable slaughtres, he was compelled (p^rforce) to fall hūbly to y^e popes fete, & to laye downe his necke, for Antichristes filthy fete to treade v^pon.

Friderich
the.1.

Now who is it, that wolde seeke any charitie at their handes, which haue not learned so much, as to beare fauourably with the dignitie of an Emperour.

After y^e, about y^e yeaere of our Lo^rde MCCC friderichus y^e secōde suffred no lesse wickednesse & falsehead of the also: For whan he made warres against y^e Turkes, they (wth most spiteful villanye

Friderike
the.2.

Antichrist

by any, & abominable force of armes) resisted him: and as he (with luckie successe) warred against the enemies of Christs crosse, they with their false driftes droue him backe: and layeng at him with their thonderboltes, they depryued him also of the communio of faithfull chrissten people, and of his Empire: and choosed other emperours against him. Which thing was in dede the cause of most greuous batailles, & engedzed innumerable muche bloodshedding.

Boniface
the 8.

Morouer, in the year of our lord. M. CCC. whan Albert the duke of Austrike was chose emperour, Pope Boniface the 8. of that name, wold nother confirm him, nor crowne him, except he wolde furst promise, that he wolde make warre against Philippe the frêche king, and dꝛyue him out of his realme. And the cause of that warre was this: that Philippe (whā he espied the sleightie shiftes of the sea of Rome) denyed y pope al his reuenues of the realme of Fraunce. And for that cause, that holy father hauing goodly in mynde the precept of charitie (to thintent he might provide

The.iiij.Homilie.

79

vide for his owne priuate commodi-
tie) purposed to set twoo the mightiest
naciones of chzistendome (fraunce and
Germanye) together, to warre cruelly
the one against the other: and glad to
geue the loking on (him self) of the
destroypeng of cities, wasteng of fiel-
des, slaughter of men, and al the mys-
chief besides, that warre bringeth to
it: so that it turne to his owne aduau-
tage . But the father of heauen
prouyde better for mennes matters.
For he put those kinges in suche
mynde, that they forgate the pope, and
layeng downe their weapones, con-
uerted the lamentable warres in to a
ioyous mariage.

And here it is not to be omitted,
that the bishopes of Rome (being of
the same spirite) did vnto Ladislaus
king of Vngarie and Polone. He hade
ouercome (with wonderfull luckie &
notable victorie) Amurathes the most
mightie prince of the Turkes, and sca-
tered the turkische armye, and obteyned
perforce such condicions of peace, as
were harde to be obteyned of the ene-
mye. But whan the Turkes hade the
ouerthrowe in that skyrmysh, they
were

Ladislaus

Antichrist

Eugenius
pope.

were sayne perforce (and bicause of the condicions of peace) to medle no longer with inuading Vngarie, and beganne to make new roades in to Italic, & to sterc by daungers against the pope: *Eugenius* the bishop of Rome (to deliuer him self and Italic from all daungier) sent Cardinal *Juliane* to *Ladislaus*, to condemne his league with the Turkes, as wicked and vnworthy: and to persuaue with all, that christianes are in no wise bounden to kepe promise with infideles. And he gaue not ouer counsailing and prouoking, till he hade persuaued the king, compelled him to breake the league, and so to become a promyse breaker. Anon than by the forwardenesse of the most holy father, and the legate *Juliane* the apostatallike (apostoliclike I wold saye) blowing to the fiede, ther was most cruell battail renewed: which hauing vnluckye successe, king *Ladislaus* was slayne, and *Amurathes* caried awaye a large and a gorgeous victorie. This was done in the year of our Lorde. M. CC. xliij. So, this is the most holy fathers charitie, this is the loue that he beareth

beareth to þe Lordes flocke, by the counsaile wherof, he teacheth the Kyng rashly to violate his promise of peace, and shamelesly to faile his fidelitie, that he hade made: and not that only, but he also casteth both such as be very good & to muche simple kinges, & the people (ouerlight of belefe) vpon the most cruel weapons of Christes enemies the Turkes, so as he him selfe maye lyue safe and sure at Rome.

To be shorte, least thzough aboundaunce of exampls, my tale growe out to ouer great a mater, it seemeth not necessarie, that we should set forth (wth a busye paynted shewe of wordes) the thinges that the Bishoppes of Rome haue in tymes past done, against the lawe of charitie, seying that these our owne dayes can evidently p^{ro}uoghe beare witnessse of the same. For loke you (dearly beloued b^{ro}th^{er}s in Christ) vpon these present hurly burles, & warres of Germany, at home wth the selues, which is vndoubtedly occasioned by þe trauaile & deuise of pope Paule þe iii. & of his mēbers. And searche diligently (if it please you) whether so much as one token or sparke of charitie, be

Paule the

3.

Antichrist

be shewed in this dede doing. For
who knoweth not, that the greater
parte of chrystendome (especially the
hole flocke of them, that are right wise
and learned men) haue already com-
playned (these many yeares) of the ty-
ranny and intolerable yowke of po-
pes. And Emperours haue ben in
the same thought, which haue (with
most earnest faithfulnessse and godly
aduiſe) admonished them bothe to
amende their owne maners, and re-
ſtrayne the ecclesiastical ministers,
and their lasciuious lynes, and to ex-
ercise a worthe discipline among
them, to frame their hole life by. But
all is in vayne. For they (like most
naughty me) wold nother heare þe
playntes of the congregacions, nor
doo after the admonishmentes of
emperours, bicause they haue al-
waies loued their owne lust more
than all the discipline and honestie in
the worlde. Wherbyon (all thinges
set aparte) they haue vsed their owne
lustes and vicious demeanour, with
al losenesse of libertie. In this behalfe
(therfore) God the father of heauen,
ſeing their licentiousnesse to be bothe
intolerable

intolerable and incurable, hath chosen aparte some of the nombze of his ministres, and hath enlumined them wpyth the lyght and shynynge beames of his spirite, that knowynge the Popes tyzanne and wicked lordlynesse, haue also throughe perceaued the truthe of Goddes worde. These men haue layed their hādes to worke, and brought light into the worlde (that tūbleth in darkenesse) & haue reproued openly the cruel and horrible abominations of the papacie, admonishing euery body to beware of thē. By meanes wherof, that sea hath felt exceeding great losse, and where as no power of emperours was hable (hitherto) to dzyue it to a downefall: nowe beyng a great parte dyminished in it selfe, and in his membzres, bothe in his honour and rycheesse, it beginneth euen already to come to nought.

For frō hencefurth the Bermaines (whome this light shone first vnto) wolde not renne gadding to Rome, & ther seke soule helth, seing they knew Christ Iesus, to be the true way of saluacion. And they haue no mynde to
A
bupe

Antichrist

buye Romishe pardones and bulles
with money, seying they vnderstode, &
synnes are forgeuen by Christ, & that
men are certified by faith, of the for-
geuenesse therof. What nede many
wordes? That most gayneful forname
of the popes pikepurce Purgatorie is
quenched out, with the lyuely waters
of the Gospel among the Berinaynes,
and al the batteswilling tooles & kna-
kes of the sea of Rome, are despeched
quyte out of the waye. Hereof those
most holy fathers haue complayned
in euery place. And where as before
they turned the deafe eare to other
mennes complaintes, now they be-
ginne to cōplayne them selues, & with
faire flattering wordes, most large
pmises, and muche feyned holynesse,
they haue gone about to bzing them
that are instructed in the doctrine of
the truthe, and haue renounced pas-
pistrie, vnder the yowke of their ty-
rannie agayne. But whan they pre-
uailed nothyng for all their craftes,
by and by they besought ayde of Em-
perours, Kinges, Princes, cities and
people: they begonne to arme them a-
gaynst the professours of the truthe,
whome

whome they crye out on, and saye,
they folowe a newe and an hereticall
religion.

In this case therfore, the Magi-
strates (beyng stered bp by the popes
incensementes) begonne violently to
rage with force of armes, against the
faithfull seruauntes of Christ. And
than a man myght haue sene them,
that confessed Christ (to be the onlye
waye of saluacion) burned wpyth cru-
ell fyre, hanged vpon galowes, choked
in waters, slayne wpyth sweorde, and
murthered wpyth al kyndes of deathe.
yea the mater came to so merciles a
crueltie, that they spared none, nother
man noz woman, yonge noz olde.

And yet those noble rutterkines of the
churche, dyd moze cruell feates than
these: for they enticed princes and
people (whome so euer they coulde)
for money, to stere bp warres a-
monge them selues, and to extin-
guishe the religion (that is contrary
to them) wpyth sweorde and fyre. So
that hangmen were sent out of these
parties, and raunged about here and
there, to murthre the ministers of the

Antichrist

woorde, by what meane so euer they
coulede. And they founde and toke vp
burners, whom they hyed priuely, to
thrust vnder fyre, & so to spoile, bothe
the faythfull chzistianes, and their
cities and fieldes. And yet this read
purpled church (embrewed with the
blood of sayntes) not satisfied with all
these (as wicked cruell dedes as they
were) ceassed not, befoze they perceaued
these haynous and bloody warres
brought vpon sely sorrowful Ger-
manye, itered by all them that they
trusted, to make batail against it.
Bring vs out here the frutes of chari-
tie, O you bishoppes. Shewe here som
special token of chzisten gentillesse,
O you pope pleasing slaues. Is it the
office of charitie, to murther men, whō
Chzist hath redeemed w his blood, to
spoil cities, to waste fieldes, to marre
corne, to defile matrones and maidēs,
and finally to renne rageing (after al
kyndes of iniuries and reproches)
with sweorde and fire, vpon all ages,
man, woman, and childe?

But they are heretikes (saye they)
and no true chzisten people, that we
persecute. And the chaste spouse of
Chzist

Chriſt (the church) is by theſe here-
tikes moſt impudently defiled, and
alſo the ſeameles coate of our ſauour
Jeſu, is (by their raſhenelle, and falſe
doctrines) miſerably torne, and rent
in pieces: which we goe about to a-
mende, and repaire agayne.

Ha, & will you nedes be bothe moſt
bloody tirannes, and moſt ſhameles
lyers to, you cruell blood thirſtye wol-
ues: what adoo haue you, to ſpeake of
Chriſtes coate? For by you it was
cutte in pieces, and marred all ready
a great while agoe: yea and by moſt
wicked lottecaſting (as it was before
tyme among the ſouldiours of h Je-
wes) it cam in to moſt filthie mennes
handelinges Therfore you are not
ſorry for tearing of Chriſtes coate: but
it greueth you, that the baile of wic-
kedneſſe, and the clooke of impietie is
(throughe the preaching of the goſpel)
cut in pieces, which you being coue-
red withal, haue continually hitherto
practiced al kynde of wickedneſſe, and
beaſtly luſt, without correction.

It greueth your hartes, that the
ſackes are open and torne, which you
haue hitherto hidden the true Joſeph,

Antichrist

Jesus Christes cuppe, and all other
your church robberies in. Now your
heightie shiftes are open, your lies
are open, your false decreates are
open, nowe is your (more than the
Sicilians) tyrannye open, and ab-
horred of all men. your tyrannye
was the toole, with the which you ra-
ged together by heapes, not only
against mennes bodies, but against
their soules also. It is the commyn-
g of this gaire to the open light, that
greueth you, hereof cometh your la-
menting, this is the cause of your so-
rowe taking.

For as touching the horrible
cryme of heresie (which is alwaies
in your mouthe) which of our sorte
is it (I beseeche you) that you coulde co-
uince: haue you yet hitherto proued
any of them, an heretike?

who is an
heretike.

They are heretikes, that make
new articles of the faith, contrary
to the truthe of the scripture, and doo
stiffely mayntene them.

This cryme is most farre from
vs. For ther is none of the articles
of the apostolike faith and Crede,
that we denye. And mozeouer, we
deuise

deuise no newe ones, we chaunge none wꝛongfullꝑe, we nother take from, noꝝ put to any thyng, touchyng any of them. But suche masking visours you hadē nede of, to bꝛyng the doctrine of the truthe, and of the true faythe, in to hate and contempt, wꝛth the simple and rude common people, by meanes of this horrible and slaundersous repozte of vs, to be heretikes. But yf ye loued the churche of Christ, so muche as you boaste in woꝛdes to doo, yf you cared so muche, foꝝ the noble and most valeaunt nation of the Bermaynes: truely you testifꝑe this your loue and care, wꝛth moſte vniuſte and moſt vnwoꝛthy behauiours, in that you viſite it, wꝛth abominable force of armes, and moſte cruell haynous enemies, pzocured out of euery countrey. Did Christe our Loꝛde entrepꝛise, to trayne the woꝛlde to his loꝛe, by the same lyke reasones? Haue his Apostles leſte you any example of this pzactiſe? Dar aduenture you maye pzetende Daule foꝝ you in this caſe, which breathed the lyke thꝛeatteſ, and impugned the

¶ 4 fayth=

Antichrist

18.9.

faithfull ch²istianes with like force of armes, whan he was Ch²istles open enemye: and whā it was saide to him, that he persecuted the Lorde, & spurned against the pricke. But as sone as he was conuerted, by the power of Ch²ist, he begāne to teache and plant the ch²isten faith in euery place, and folowed farre other maner of wayes. But what nede wo²des, against that scarlet blood thurstye, and read ruffling Synagoge, coloured with sayntes blood? For ther is suche obstinacie, and blyndenesse of harte in that Synagoges stomacke, that they will not bouchesafe so muche as heare the Lorde him selfe.

It is our parte (dearly beloued breth²en in Ch²ist) to learne here, that these mē ar cleane boide of al sparkes of charitie, & al together colde in their cōsciēces. For if they were any whitte charitably affected, surely that bitter famyne & intolerable dearthe of vitaille, which the cōtrey of Germanye hath ben miserably p²essed withall (and now at leynight is scarcely ridde of it) wolde neuer yet haue gone out of their myndes: and hauing remē²
braun

bzaunce therof, they wold neuer haue admitted, that (foz their owne priuate profite) the people should be destroyed now with sweorde and fire, whom so soze an hongre hathe so bitterly bered.

But no common miseries moue them, no casualties moue them, no lamentacion also of the so:owfull wretched people moue them, so they may see their owne matters prouided foz. As foz the complaintes and pitifull cryenges of the pooze, none pearceth their eares. The gronynges also of the afflicted, strike nothing in to their eares, nother doo they geue any hede to the wailinges of the hongrie. But this is their common studie, this is their care, this is their paynes taking and trauaile, to hunt away the sely pooze shepe (whom Christ hathe redeemed with his blood) from the most holosome pastures of Goddes worde, in to that olde stynking slaughterhouse of theirs again: and to thintent whan they haue them vnder their subiection, they may not only fleece them at their pleasures, but also pull of their skynne; and not that only, but

L 5 also

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also bocherlye to flea them, woozte them, flea them, and deuoure them. Although ther perishe men innumerable, though fieldes be wasted, towne destroyed, priuate and publike goodes violently taken away, though wyues crye out for the slaughter of their husbandes, the parentes of their sonnes, the childezen of their parentes, the frendes and alliaunce, of their frendes and allyaunce: though the honestye of matrones be defiled, although the maidens (being subiecte to the cōquerours filthie appetite) do make mone, though euery body (both man, woman, and childe) doo perishe: & to cōclude, though al hole Germanye were set on a most terrible read burning fire, yet they will thinke al this damage easly recompenced, if they may lyue safely, and take their pleasure, with their couent of erraunt hoozes, flattering bely cheare mynionnes, and detestable daunceing lecherours. They are therfore boide of all charitie, and (as concerning it) they are Men of synne, and in all thinges geuen to al maner of wickednes and abominacion.

Let

Let vs procede now ouer to the
thrid point, which concerneth the
leading of a righteous and an inno-
cent life: and therein we shal perceaue
them to be Men of synne, no lesse thā
in the other pointes before. For the
innocencie of a christian life requi-
reth this specially aboue other, that
we auoyde the common enemye of
faythfull Christians, Sathan:
that we abhorre, flee and deteste to
haue any thing a doo with him. But
and if we wolde conside the actes of
bishoppes of Rome, we may fynde
mo that haue not bē afraide, to bynde
them selues holly to be the seruaun-
tes of sathan, and therewith haue set
their studies vpon suche practices as
are deuelische, and forbidden by the
lawes of God. And in the nombze
of these, Cardinal Beno dothe frely
recorde, that Gregorie the. 7. is to
be compted, and bringeth out many
abominable testimonies of that ma-
ter.

Of Siluester the seconde of that
name, the most diligent patrone
& mayntenour of the popes dignitie,
Siluester the. 2.
Platina is h̄ autoꝝ: ȳ he was a practicer
of

Antichrist

of naughtie artes, and therin addicte him self (all together) vnto the common enemye of mankynde. And in dede furst he gate þe Archebischopriche of, Remie and afterwarde of Rauenna thzough gift of money: last of al (wyth greater forcast, by the deuilles forwarding helpe) he gate also the occupation of the popes sea: howbeit vnder this condicion, that whan he departed this life, he should be all holly the deuilles, by whose false deceates he obteyned so high dignitie. Wherevpon also (as the same *Platina* maketh repozte) wher this *Silvester* was not circumspecte ynough, in being ware of the deuilles baites, he was killed, al to pulled, and suffred openly of that noble promotour and foundour of his, as he was Massing in the churche. And who is it, that can not vnderstande, what a maner promotion this is, what kynde of dignitie this is, and what maner office this is, that the deuil can geue vnto his seruauntes, and that the most vnchryste persones lyuing, can get wyth deuillische and abominable sciēces: And wherto should we speake of these matters, seing the comon

*The masse
coule not
defēde the
pope him
selfe from
the Deuil.*

comon people doo knowe euidently,
 that the most conyngest doctours and
 maistres of magical artes, and other
 sciences forbidden by Goddes lawes,
 were alwaies either sacrificeing prie- *Leui. 19.*
 stes, or elles monkishe or frierishe
 cloisterours, marked wyth this bea-
 stes marke, which haue ben wont w
 their studies, to betraye (after this
 sorte) the autoꝝ of their secte and fa-
 cultie.

Furthermoze ther is no man so
 ignoraunt, but he knoweth, that the
 studie of temperate sobzenesse and
 chastite is required in the lawes of a
 chzisten innocencie, inasmuche as foꝝ
 the loue of innocencie, it is most cer-
 tainly manifest, that the vse of wed-
 locke was instituted, straight wayes
 at the first begynnyng of the worlde.

But how farre wyde the bishoppes
 of Rome haue gone from that studie,
 it is moze commonly knowne, than
 nedeth demonstration of many exam-
 ples. Foꝝ whan they had ones foꝝbid-
 den & taken the lausfull & right chaste
 vse of holy wedlocke out of the waye,
 they were not afraide to plant the stu-
 dies of lecherous lustes & abominable
 hoozedome

Antichrist

*Iohan the
8. a womā
pope.*

hoozedome. In this case I reporte me
to Iohan the. 13. of that name, who
(as I haue lately said before) was ta-
kē in hoozedome, euē at h̄ dede doing,
and so (according to his merites) was
slaine. The same thing is also verified
before Iohan, yea rather cried out v-
pon, by that vnwoꝛthy and almost in-
credible pꝛanke, wherby (as we read)
a most shameles bꝛotherl queane crept
vp (through hoozedō) euē to be pope,
& was called Iohan the. 8. And truly
albeit a soꝛte of filthy felowes wolde
fayne denye it, yet they are hable in
no wise to say naye to it. For ther is a
notable place, that is flaundꝛed w̄ that
naughtie mater, betwene the plaieng
place, which they cal *Theatrum Colosseum*,
and S. Clementes, wherin the hooꝛe
pope (being takē in h̄ necke w̄ sodaine
panges and throwes) was deliuered.
Which place the popes (remēbring h̄
detestable dede, & being ashamed of it)
shonne euē now to this day. Ther are
also credible histoꝛies of wꝛitours, y
haue nombꝛed ȳ excellent pastour of
Christes shepfold (w̄ her childbearing)
in the noble ragge man rolle of those
most holy fathers. For yet though
they

they wolde, they dare not ouerhippe
her (if they wolde be reckoned trusty
credible wrytours) bicause of the
freshe memorie of that facte. For
it chauced after the tyme of Charles
the great, about the year of our Lord.
MCCCliij.

Of the same lecherours last we haue
a witnesse, Alexander the. 6. which be-
ing pope wythin our remembraunce,
lyued after suche rate, that he could
not acqute the b:ute of his name, fro
suspicion of incest committed wyth
his daughter. We haue also recorde
of all the hole life of all Cardinales,
bishoppes, prelates, abbottes, mo:kes,
Chanones, friers, and sacrificeing
priestcs: who like as they neuer auoi-
ded the shame of open hooredom, e-
uen so haue they filled almost þ hole
wo:ld with their bastardes, and vnla-
fully begoten children. As we maye
also (in the meane tyme) passe ouer in
silence the beastly lust of the abomina-
ble synne of Buggery, vnworthy to
be hearde of christian eares: and ma-
ny other wicked vices, that the com-
mo people certainly knowe, that they
are out of good name with all.

*Alexander
the. 6.*

But

Antichrist

Here folow
we a mis=
chionous
holy com=
pany of
popes.

But least any man wolde say, that we were to muche vniust reportours, and in the rehearsal hereof playde not an vp:ight faythful parte, as thoughe we noted al fowle blemishes, euen in the most holy fathers, with to quicke and ouermuche iudgcing eye: and to this ende, that we myght afterwarde for the faultes and errours of a fewe, renounce and condemne all the hole rable of popes, and the papacie it selfe to: it semeth not vnprofitable, nor fro the purpose we are in hande wythall, to discrib in a short rehersall, out of Platina (the most diligent registrouer of the popes names) the lyfe & names of a great meigne of popes, whyche wythin thys fewe yeares, haue so arrayed and defiled that sea of pestilence and abominatiō, wyth most haynous cursed pranks, that euen the very papistes could not passe ouer their dedes in silence, ne yet by any clooking meanes excuse them.

Stephan
ske. 6.

About the yeare of our Lorde. DC=
CCCL. ther was one Stephan the. 6. of
that name, whych had obteyned to be
pope. He persecuted the name of For=
mosus (which was pope but a few ye
res

res before him) wth suche vehement deadly hate, that by and by he abrogated his decrees, and made his actes of non effecte. So that the consideration of the good turnes y^e Formosus had done for him, and made him bishop of Anagnia, coulde not reclayme him from his cruell purpose. But bicause he hade hyndred Stephan before, that he could not com to be pope, even whā he wolde: he was so rageing madde against him, whan he was dead, that allone as he hade kept a counsaill, he commaunded Formosus bodye to be drawne out of his graue, and to be stripped of his pōtiffical habite, & to be lapped in a secular habite, and so to be layde in the laye mennes burial. But yet he caused two fyngrs of his right hande to be cut of (those two namely that the pristes vse to consecrate wth) & to be cast in to Tiberis, bicause (as he sayd) he hade (cōtrary to y^e lawes of y^e sacrament) come to Rome & takē his priesthode again, wherof he was de-
prined rightly by y^e lawe of John y^e. 8.

Mark.

After this man by and by folowed pope Romanus the first, who in that he fauoured Formosus partes, alle-

Romanus
the.1.

¶

wed

Antichrist

wed his cause, and disallowed and
toke awaye Stephanes decrees and
actes out of hande. His fotsteppes al
so folowed his two successours, Theo-
dorus the.2. and Iohn the.10. Which
immediatly restored Formosus cause
in to his entier perfection, against
the willes of a great parte of the peo-
ple of Rome: by reason wherof ther
rose so great a sedicion, that they hade
ben very like to haue layen together
by the eares for it.

Leo the.5
Christo-
phor.

A litell after this, whan Leo the.5.
clymbed vp to the honour to be pope,
anon, the. 40. daye of his pontificali-
tie, a familiar of his owne, one Chris-
tophor (being gredy to reigne aloft)
toke him & cast him in prisone: which
thing coulde not be done without
great sedicion, and losse of many me-
nes lyues. But Christophor inuaded
& occupied the popes sea by violence.
But he gate it wyth naughtie artes,
and naughtly he lost it. For in the.7.
moneth he was thrust out of his dig-
nitie, and constryaned to take vpon
him a monastical life, the only refuge
(as platina saithe) of comfortles per-
sones: and sone after, he was drawne
out

The.iii.Homilie.

90

out of the monasterie, and cast in prison, by his successor Sergius the.iii.

Sergius

the.30.

But this Sergius is he, that so repealed and disannulled Formosus actes, that it was necessarie to admitte them afreshe vnto holy ordres again, whō Formosus hade before admitted, to the ordre of priesthode. And yet not contenting him selfe wyth this shame done to the dead man, he dresse his carcasse out of the graue, and caused hym to be headed, euen as yf he hade ben alpye, and cast his bodye into Tiberis, as vntoworthy the honour of humane burial. Who is it, that can not see hereby (right louing brethren in Christ) how litel autoritie y bishoppes of Romes actes and decrees ought to beare w any body, sayng they condēne eche one other w mutual cursinges, & throwe away their dead mens carcasses, w so behemēt furie & shamelesnes, as it were rauēs & grypes. After Sergius ther succeeded popes Anastasius the.iii. and Laudus the first, which were somewhat more quiete & gentil, than their predecessours. But Iohn the eleuenth succeeded them, who caried a stomache more geuen to warre than to religio,

Note.

Anastasius

the.30.

Laudus

the.1.

Iohn

the.11.

¶ 2

and

Antichrist

and at leynight in an bpzoare of warre, he was taken of men of warre : & being cast in to prisone, he hade a keruerchieff thrust in to his mouthe, & so was killed. And again after a certain felwe bishoppes of Rome being betwene, that honour came to Johan y^e 13. of that name: of whom this is reported by y^e Romayne w^ritours, that ther was neuer none more mischieuous, nor more vngacious a man, occupied the sea of Rome befoze him. And in dede the ende of him was answerably like vnto his life & manners. For after many filthyply & wickedly played p^rakes in hozedome (as we sayed befoze) he was taken and sticked to deathe.

Benedicte
the. 5.
Johan the.
14.

Whan Johan was despeched, Benedicte y^e 5. was created pope, by making of a sedicion. And shortly after Johan the 14. toke the seat: who being in an bpzoare (by the Romaynes) dyu^en out of y^e cytie, and returnyng the eleuēth moneth of his exile, vled such crueltie against his foes, as hade ben mete to haue ben p^racticed rather by the most bloodthursty tirannes, Phalaris, Dionise, and other like them,
than

than by the apostles of Chriſt.

After Iohan ſucceded Benedicte Benedicte
the.6. Boniface
the.7. 6. which was take of Cinthius a citeze of Rome, and ſhutte vp in to Adrianes pile, and ſhortly after he was ſtrangled in the ſame place. Whom albeit Platina wold ſayne excuſe wth wo^rthy reaſones, yet being offe^ded wth thoſe biſhops moſt miſchieuous maners, he is enforced to ſaye: *Vereor ne talia fuerint Benedic^ti merita, quale præmium a Cinthio conſequutus eſt.* What is to ſay: I am aſ frayde leaſt Benedictes deſartes were ſuche, as the rewarde was, that he receaued of Cinthius. Than next after Donus the ſeconde, Boniface the. 7. whole ſirname & countrey (by reaſoⁿ of his baſſe aſtate) is vncertain, cōteyned to be pope, th^rough noughtie ſciences. And by ^h power of ^h magiſtrates, & ^h ſetting on of good citezenes, he was compelled to flee ^h citie, & ſtealing awaye al ^h p^reciouſeſt Jewelles out of ſaynt Petres church, he fled to Conſtantino- pole, & taried ther ſo long, till he hade ſolde the wares, ^h he had take awaye by ſacrilege, & ſo hade gotē together a great deale of mony, which he vſed as an helpe to p^ractice his tyrānie, & cam

Antichrist

again to the citie, going about to corrupte & citezenes of Rome wth rewar-
des. But y^e good men wthstode his pur-
poses, & specially Johā y^e diacon Cardi-
nal, whom whā y^e B. hade takē by the
helpe of a sorte of myschieuous felo-
wes, he thrust out his eies out of hād.
Howbeit y^e autoz of so great myschie-
fes (y^e sedicion encreacing more and
more) wout fear, & (as Platina hauing
alwates a better hope of those holy fa-
thers, saithe) wythout repentance of
the dede that he hade done, died mis-
erably and filthyply.

Johā
the. 15.

Johan y^e 15. of y^e name, in the thrid
moneth of hys popeheadde, was takē
by the Romaynes, bicause of his tira-
nye vsing: & being shutte vp in Adria-
nes pile, as in y^e cōmon warde, was
pynded ther so long, wyth y^e stycke of
y^e prison, wth hungre & grief of mynde,
till he shamefully fynished his life.

Johā the.
16.
The chas-
tite. of the
Pope and
clergie.

After him succeeded John y^e 16. who
was in wōderful hotte hatred against
y^e cleargie, wherupō he was iustly ha-
ted of y^e cleargie again. But specially,
bicause he gaue out al (bothe diuine &
humane) treasures to his kinsfolkes
and alliaunce: and so (God wotteth)
he set

he set aparte þe honour of God, and þe dignitie of þe see of Rome, leauing an example of this right naughtie blage to his successours, which the bishoppes wyth most diligēt endeauour, folowe the like euen at this present day.

Now therfore let euery hartie man iudge (right louing bʒethʒē in Christ) whether all good men haue not iustly cōplained of þe bishoppe of Romes tyrannie and wickednesse: seing that sea hathatched vp so many knaues, tyrannes, theues, robbers, murthe- rours, sedicion sowers, and open churche robbers, as we haue rehear- sed, and all wythin these lxxxv. yeares. And I pray you who wold honour it as an holy see, inasimuche as it could abyde so many pestilent myschiefes? And for al these, their regestres were neuer ful ynough of such mischeuous villanes popes, as these were. For scarcely a doulin yeares after þe John Iohā, the. 18. of þe name stearte vp, who (pope 18. Gregorie þe. 5. being yet a lyue) occu- pied þe papacie, by meanes of diuision and rewardes. And for that cause, Platina calleth him a theefe and a robber: and in the. 10. moneth of his

4 usurped

Antichrist

blarped popeship, he made a shameful ende of his life.

Benedicte
the. 9.
Silvester
the. 3.
Gregory
the. 6.

His successour was Silvester the secōde, who (as we said a litel before) was promoted to be pope by the deuilles diligent payne taking. Anon after this folowed Benedicte the. 9. Silvester the. 3. and Gregorie the. 6. thze most vggly monstres, which like as they sought gredily to haue & see by rewardes, euē so playeng wickedly among them selues, they were not afraide to sell this honour and dignitie, and to redeme it again one of an other for money. Wherbpō sence they were notoziously bruted to be wicked vlers of Symonie, they did great iniuries, and therwithall great shames, vnto the see of Rome.

Clement
the. 2.
Damascus.

After these succeeded Clement the seconde, whom Damasus poisoned, and toke the popes rowme vpon himself, with shame ynough. And these fīre most naughtie villane knaues (as we reade) were all bishoppes of Rome, within 46. yeares space. But what nede is it to reckē thē vp, which without all doubt haue either vnlawfully occupied this see, or elles more wickedly

wickedly haue ordred it, and all but
 a few peares a goo: inasmuche as
 three bishops of this see of Rome, are
 yet freshe in memorie, which by the
 auortie of the counsaile of Constance,
 were depriued of their dignitie, for
 their most vngacious desertes: Let
 them be marked also, if it so please
 you, that within our fathers remem-
 brance and ours, haue bene bishoppes
 of Rome, and we haue sene, that by
 their deuises and crafty conueyaun-
 ces, they haue passed ouer the toppe of
 the Alpes, and com through euen to
 our countrey of Heluetia: as Sixtus
 the.4. Alexander the.6. with his son-
 ne duke Valentine the monstre of all
 mischief, vngaciousnesse, and vice:
 Also Julius the seconde, a man that
 delited muche in blood sheading and
 burnyng: Leo the tenth, Clemēt the
 7. of whose false crafty artes and tra-
 terous decreates, *Florentia* (an vnfortu-
 nate citie to hatche vp so vnthanke-
 ful a babe) was a feling witnesse. And
 who wil not saye, that these marchaū-
 tes were not only like vnto the other
 before, but many waies much worse:
 For let them com furthe, as many as

Sixtus the

4.

Alexander

the.6.

Julius the

2. Leo the

10. Clemēt

the.7.

Antichrist

euert haue dwelt in the cite of Rome
in their tymes, and haue marked wel
their life and maners, or haue ben
knowing of their counsailes: and I
knowe they will confesse (if they will
confesse the truthe) that they were
notable naughtie packes, not in com-
mon trifling vices alone, but also in
all maner of most vngacious and
notorious wickednesse that could be.

Paule the Finally marke y most holy father
3. Paule the thrid, that late was. And
let his children and childres children
be marked also. And we shall fynde
in them no lesse myschicuous, cruel
and abominable partes. But this
must nedes be cōfessed, that if Rome
should see two or thre popes of his
like condicions, that wold (as he is
bled to doo) bestowe the goodes of the
churche, citics, townes, castles, villa-
ges, and landes vpon their children,
nephues, alliaunce and kinsfolkes,
ther should not of S. Petres most am-
ple and most riche patrimonie, scarce
so muche as a cotage returne to their
successours. Wherefore seing these
great and most notorious wicked-
neses (wherwith they defile them sel-
ues)

nes) are most notably knowne euen to þe cōmō people, we nede not to be a-
ner lōg, in speakig of their daily bled
naughtynesse. For inasmuche as
(though they are þe most shameles of al
men) yet they can not (by any mouthe)
saye naye to this gayre, what nede we
to talke of their intemperaūce, ruffio-
nyng, glorie, ho: ckeping, & of their
most wāton sayēges & doinges: And if
you lust, let the be witnesses, y be þe lo-
uingest fauourours of y see of Rome,
which haue ben not the seers of this
gayre only, but also a great parte the
selues: And yet they shall neuer be ha-
ble, either to clooke, or to excuse this
stynking synke of mischieues, and
this horrible hell of wicked doinges,
by any reasons that euer they can
make.

Therfore this furst title that Paule
geueth them, is expounded (or elles
I am begyled) playnly ynough, and
largely ynough agayne: and therof
also it is most manifest, that the
same title agreeth wyth no man in
the worlde, better than wth the bishop
of Rome: forsomuche as out of his
doctrine and example of lyuing, all
these

Antichrist

these abominacions (which we haue made rehearsal of) flowe, as out of a most plenteously springing fountaine: all which are contrarily repugnaunt against the veritie of saythe, against the lawe of charitie, & against the innocencie of lyfe.

*The sonne
of perdition
on*

The seconde title that the Apostle Paule decketh Antichrist wythall, is, that he nameth him The sonne of perdition. But this title we must nedes take twoo maner of wayes: that is to saye, both actiuelly and passiuelly: so as furst he is in dede lost and dāned him selfe, than he also loseth & destroyeth al those that be his complices and followers, and maketh them bonde slaves to euerlasting death and damnacion. But after what sorte this title also is aptely fitte for y^e bishop of Rome, it maye be declared in fewe wordes. For furst it is manifest by the autoritie of the gospelles doctrine, that all they are lost and subiecte to eternall damnacion, that nother beleue in Iesus Christ, nor cleaue to his saythe & doctrine. For Christ is the waye, the light, & the truthe. And he is the onely doze by the which al we must entre in

*Io. 14. 6
10.*

The.iiij.Homilie

95

to his shepefolde: that is to wete, into the congregacion of saintes: and who so euer seketh any other doze, or coueteth to entre in any other waye, he bewrapeth him selfe to be a thefe and a robber. And therupon we heare Iohn Baptist saye: The father loueth the sonne, and hath geuen him all thinges into his hande. Io. 3. He that beleueth his sonne, hath everlasting lyfe: and he that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeth on him.

Nowe it is not possible, that ther shoulde be any saluacion, wher it is sure, that the wrathe of God abydeth. But forasmuche as the bishop of Rome beleueth not in the sonne of God, nor hath not al his faythe & truste set in Christ alone, & only saueour of the worlde: it must nedes be, that & wrath of God abideth vpon him, and that he is the lost and bonde slaue of danaciō. And the byshop of Romes hole lyfe & doctrine argueth, that he is most farre of from the faythe in Iesus Christ, which beyng made mā for our sakes, redeemed vs all wth his precious blood, vpon the altare of the crosse, brake the power and lordship of deathe through
his

Antichrist

his deathe, and by his glorious ascension in to heauen, set open the gates of euerlasting blessednesse vnto vs wretched synners, and now before God the father of heauen, he appeareth our only patron and mediatur, and maketh sure entraunce for vs, vnto the throne of grace. For if a man note the B. of Romes doctrine (*Obiter*) but euen lightly by the waye (as you wold saye) he teacheth not Christ to be the only waye of saluatiō, but besides him he setteth out innumerable other wayes: as, so often repeted sacrifices of masses, the hipocriticall exercise of false penance: auricular confession (the most fitte bayte of all treason, conspiracie, sedicion, lechery and all wickednesse) markettes of pardones, the colde scalding fyre of purgatorie pikepurge, prayeng to sayntes departed, and infinite other. For although he confesse Christ Iesus the saueour of the hole worlde, in wordes and in mouthe, and so glorieth in his name, yet he denyeth him, so often as he attributeth to an other (whether it be saynt, or worke and merite) the offices, that pertyne to none but Christ alone,

The .iiij. Homilie.

96

alone. For by what reason shall we
saye, that he beleueth, that our Lorde
Jesus Christ being sacrificed once for
all, vpon the altare of the crosse, offered
a perpetuall sufficient sacrifice vnto
God the father for our synnes, whan
he goeth about to offre hym dayly a-
freche, at the celebrazion of the Masse?
How shall he beleue, that he was deli-
uered and fully redemed from the fil-
thyneſſe of his sinnes by Christes me-
rite, which goeth aboute to redeme
him selfe, wyth his owne merites of
his owne workes? How shall he also
knowe Christ Jesus, to be his onely
Mediatour, Patrone, & intercessour,
whych hathe infinite other, whether
they be he sayntes or she sayntes, in
ſtede of mediators & intercessours?
And yet it is certain, that men are
brought to y point, by y B. of Romes
doctrine, y they folow both these & ma-
ny other thinges, y are cleane cōtrari
to Christ, and his doctrine. Therfore
this is euidently manifest also, that y
Bis. of Rome is most farre of (mater
in dede) from the saythe in Christ, al-
though he vse to proſeſſe hym with his
mouthe, & bragge much of his name.

As

Antichrist

what saie
she is.

As for this mater, the example of his life is not behinde also, in bearing playne recorde of. For faith is a certain lyving and a continuall woꝝking power & energie, that sitteth not idle in mennes consciences: and is not (as many false christians thinke) a certain naked and bayne opiniō, that is destitute of certain reasons: but it is a good tree, and nourished with perpetuall iuyce, which beareth no evil nor rotten frute, but is alwaies abundantly full of good and acceptable frutes to God, of innocencie and charitie. But it is now proued already by sufficient demonstration, that the bishoppes of Rome haue no charitie, they haue also no innocencie of life and maners, but they are most farre of, bothe from the true faith, and true religion: Whereupon this plainly foloweth also, that they beare in no condicion that good tree of a sincere faith in their heart, but rather that evil and vnprofitable one, at whose roote they are already set, that it maye be cut of, and ouerthrowne, and cast in to the vnquencheable fire of hell.

Therefore

Therefore who will hencefurthe acknowledge the bishop of Rome, to be the head of the sayntes, and faithfull people: Who will cal him holy father, yea rather holynesse it selfe: Finally who can saye, that he is the leader vnto saluacion, and the portour of heauen gate, whan by the example of his owne life, and preceptes and decrees of his wicked doctrine, he bewrayeth him self (according to the apostle Pauls sentence) to be bothe Antichrist, and the sonne of perdition:

Hereof also that other matter is gathered, that like as he him self is lost, euen so dothe he make all the disciples of his religion and secte, boūde slaues to perdition and euerlasting death. For how cā it possibly be, that they shalbe hable to com to the heauēly hal of blessednesse, which folowe a guyde, that gothe (with straight and stedfast steppes) the hye waye to hell:

How shall we also saye, it maye be, that they should be vnited to Iesu Christ, the only redemour of vs all, which haue chosen suche a one to be their guyde, that is against Christ in

R

all

Antichrist

al thinges, and robbeth him of his honour, and shamelesly attributeth the same to other: In this case therfore, it is necessary to vse most diligent circumspection. In this behalfe it standeth vs in hande, strongly to sharpen our wittes. Herein it behoueth vs to open the eyes of our minde, most dearly beloved brethren in Christ. For it is no flying matter (as many men thinke) to sticke still in the B. of R. wayes, & so to holde harde y^e popishe religion to the & naile. The saluacion of soules is in halsarde, dearly beloved. For either we must be vnited to the heauēly father, by the intercessiō and benefite of one only Christ, & so lyue for euer: or elles be drawen awaye from him, & perishe wth Antichrist for euer. And ther is so much y^e more greuous present daunger hanging ouer our soules, that y^e Lorde wold haue y^e knowlage of his worde, to be opened vnto vs. For inasmuch as the lyght of Goddes worde hath disculped and wyped away, those greuous and horrible darkeneses of Antichristianitie, so as the health geuing face of Christ, and also the compasse of this cruell beastes mouthe, and the seate of abominacions, is shewed &

penly before our eyes: we maye neuer
 (from hencefurthe) eyther pretende ig-
 norance, to clooke our vnbelefe, or
 excuse it wyth the godlynesse and fer-
 uencie of our zeale or good intent.
 For God hathe prescribed the rule of
 his worde vnto vs, for this ende: that
 we shoulde honour hym according to
 his owne commaundement, and that
 we shoulde not folowe that folishe car-
 nall zeale of ours, which is wythout
 knowlage of all truthe. The stubbur-
 nesse of suche men is muche lamenta-
 bly therfore to be bewailed (brethren)
 which whā they heare Goddes worde
 wyth their eares, and are conuicte w
 the truthe therof in their consciences,
 so as they may see their errours, and
 fele the intolerable burthen of suche
 exceeding tyrātie: yet had rather sticke
 stiffely to their known supersticion,
 than to folowe Christ the only waye
 of saluacion. But whā men most my-
 serably be come to that poit, that a mā
 may warne & exhorte them, & all but
 lost labour, we must permitte them to
 their owne appetite. For they shal su-
 rely fele, that their stubbernesse shal
 be ones a great deale to their cost.

Antichrist

*An aduer-
sary.*

Now are we come to þ third title, wherwyth Paule painteth out the persone of Antichrist: which conteyneth the self same proprietie, and the disposiciō of so mightie abominablenesse, & the certain sure marke, for the which he is called Antichrist. For he calleth him an aduersary: that is, he myndeth to set him out to be suche a one, that shoulde be against, cōtrary, and in al thinges (as it were) bitterly sette foranemptst Christ, of whose name & title he only braggeth,

*The right
vnderstan-
ding of
this worde
Aduer-
sary.*

It is plaine, that he glozieth in the name of Christ. Wherupon euen the right vnderstanding of this worde, teacheth this, that he shalbe an aduersary to Christ our Lorde, and gaynesaye all those thinges, that are set out by Christ, either in doctrine, or in example of life, wyth the statutes of his doctrine, and wyth the example of his life.

Chan if we can geue the bishop of Rome this title also, wyth sufficient demonstracion, as his owne propre good (as in dede we haue ouercome all, that we toke in hande to proue yet hitherto) it shall also manifestly appeare

peare, that the B. of Rome, is necessarily that very right and great Antichrist, although the autoritie of all the worlde crye out against it: which (if it wolde contrary the worde of God) were non autoritie at all. And forasmuche as all thinges y are in Christ our saueour, maye be comprehended in his life & doctrine, as in two most general chaptres: it behoueth, that we conside them bothe, that it maye thereby evidently appeare, that the B. of Rome dothe contrarie to Christ, both in life and in doctrine, and therfore is his aduersarie, and very Antichrist. And furst of all, we will speake of bothe their lyues, that is to saye, of Christ and Antichrist.

Christ Iesus ordred his life so, as most lowe humilitie (proceeding from the hearte) might appeare most clearly in all his sayenges and doinges. For we reade, that he vled so muche lowlynesse and modestie, that he was couersaunt among his disciples not like a maistre, or a Doctour, but as a seruaunt, and a waitour. As it is proued, in that he serued their comodities, not in teaching them only, & in

The difference betweene Christes life and Antichristes, the B. of Rome.

Antichrist

refreshing and defeding them, and in other thinges innumerable, but also in that solemne last supper, whiche he hade with the, he washed al their fete. But from this spirite of chzistian humilitie the B. of Rome is so farre of, that lyke the most cruel tyrannes (the mencion of whom euen the gentiles take for hainous and filthie) he setteth out his fete to be kissed, not of the common rascal sorte of people only, but also of very pzinces, kinges, and emperours: yea & is not ashamed to treade vnder his Lordes anointed neckes, vnder his abominable fete: which insolent foile the right valeaunt Emperour Fridereichus Barbarossa was compelled per force to susteyne.

Ioh. 5.
and. 12.

Chzist was the most studious seker of his fathers glozie, & wet about only to aduance it. But the B. of Rome neglecting that, in al thinges, setteth his studie vpon his priuate glozie, & his owne propre honour, after suche sorte, that he thinketh, he must not spare extreme force of armes; yf any man offende him in any condicion.

Chzist spent y better parte of tyme of his lyfe, among the copanies of the poore

pooze, neddy, sicke, & afflicted : & he him
 selfe also was bozne in extreme pouer
 tie, & became pooze for our sakes, in so
 muche þ he had not wher he myght
 hyde his head: & susteined the greuous
 burthē of pouertie patiently, to make
 vs ryche wth the benefites & treasures
 of euerlasting blessednes. But the B.
 of Rome folowing farre wyde other
 cōtrary purposes, setteth his delyte to
 haue a do with them, that be of y^e most
 wealthy, & the most myghty astatēs.
 He playeth, he bāketeth, he kepeth all
 maner of voluptuous cheare with the
 most delicate companies of the most
 fyne mē. Besydes this least his state-
 lynesse & rufflyng riote (yea aboue the
 ryote of *Siracuse*) shoulde bring him into
 pouertie at any tyme, his custome is,
 either by false countrefaikte supersti-
 tion, or elles by open force & armes,
 to get the rycheffe of al nacions, into
 his owne handes.

Christ, whā the people wolde haue
 geuen him the title & crowne to haue
 ben a King, fledde away, mynding so
 to auoyd that honour, & said wth plaine
 purposed wordes, y^e his kingdom was
 not of this world, But y^e b. of. 18. chate

Ioh. 19.

Antichrist

geth to him selfe the title of a King, & wickedly coueteth the kingdome that is of this worlde: and to that purpose he hath alwaies applied him selfe wth all his forcast, and wth al h^y powers, bothe of his witte and of his bodie, vntill he became, not aboue kinges only, but also aboue emperours, and made them fayne (perforce) to fall downe (like an hoūde) & kisse his fete. yea he boasteth him selfe, to be heire of the empire, if an emperour dye: as ye shall fynde Clemētines the 2. boke, the 11. title, and, 2. chaptre.

Christ vbled a moze diligent studie, to execute his fathers will, which he was set fo^r, thā to promote & encrease such as were his kinfolk (as cōcerning h^y fleshe) wth worloly wealthe and honours. But h^y B. of Rome studie & forcaste (fo^r the most parte) how they maye endue, suche as be either their kinfolk, o^r their alliaūce, o^r elles their bastardes, wth greatest pleintie of richesse, & to aduaūce them to h^y most high honours. And (that they maye h^y moze easily bring h^y to passe) they vble many tymes, to put awaye h^y treasures of h^y church (which they call, wth to
much

muchē shamelesnesse, S. Petres patri-
monie) & to bestowe them vpon their
owne frendes. Which thing, like as
many other haue in tymes past done,
euē so is our Paule y^e thrid not afrayd
also to do y^e like opely, wout blushing.

Christ was cōtēt to submitte hī self,
to y^e autoritie & lawes of y^e laufull ma-
gistrate, & payed (wth a good will) y^e re-
uenues of y^e taxes & tributes: & being
asked of others, he taught that those
were due to thē. Matth. 17. & 22. But
y^e B. of Rome, thinking to puike bet-
ter for him & al his, hath forged a cer-
tain immunitie for y^e churche, which
maketh al those, y^e are marked wth his
marke, free frō al laful & publike bur-
thens: & setteth thē in suche case, y^e sence
they owe naught to no mā, they geue
thēselues, to do what they lust, & serue
their bely, & vicious carnalitie: wher
in y^e meane while, al mē (aswel magi-
strates as subiectes) are occupied & bu-
sy, how they maye with their sweat &
substaūce vpholde & mayntene those
most holy fathers intentes. Christ
led a life al together geuē to y^e notable

Matth. 11,

As

bishop

Antichrist

B. of Rome is fearce, swelling & raging in malice, & desire of reuēgemēt. He passeth not also, to mone horrible batailes, & to set al folkes together by yeares amōg thē selues, for light tryf-ling causes, which thing they haue so shamelesly practiced these v. hundred yeares, euen vnto our tymes, that it nedeth no further declaracion.

Jo. 8.

Matth. 26

Christ led an innocēt, a blameles, & an vnreproucrable life, so as his enemies could nother fynd nor ymagine, any thing worthe of deathe in him, for al y^e lies y^e the false witnesse made. But y^e **B.** of Rome being most farre of frō this studie of innocēcie, is y^e mā of synne, drowned in synne, & geuē in al thiges, to al kynd of vicious liuing, as I haue alredy declared. Christ toke to be his disciples, suche as were poore, vile, & of no reputaciō, & mē of simple witte. But y^e childe of this world, y^e **B.** of Rome (mynding to seme wyser in his generaciō) cholet men out of the most noble houses of Italie, Fraūce, Spayne, & other naciones, to be Bishoppes & Cardinales, to thintēt being afterwarde suppozted by their auctoritie & fauour, he might not nede to passe

Matth. 4.

1. Cor. 1.

The .iiij. Homilie.

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pasſe bpō his enemies threattes and mightie powers. Chriſt ſet out his diſciples, to preache þe Boſpell. But þe B. of Rome ſuffreth none of his, to go any whidre frō him, but loueth to be waited bpō wth their preſēce & ruſling: or if he ſend out any, he biddeth them not preache þe goſpell, nor teache faith to wyne ſome to Chriſt, but wth their falſe wyles, fraudes, lyes & deceates, to begyle princes & þe people, & to ſtere bp hurly burlies, & ciuile motions of warres. Chriſt was diligēt to care for his ſhepe, & vſed þe office of a moſt faithfull ſhepeherde, in þe he fedde thē & taught thē continually. But þe B. of Rome, being geuē to þe wealthe of richelle & delicacies, pilletb of the ſhepes wolles, yea þe ſkynnes & þe fleſhe to, & as for fedig of thē, he maketh litel mater

Matth. 10
& 28.

Io. 10.

Chriſt neuer enforced any man, unwillingly to cleaue either to him or to his doctrine, nor cōpelled euer any mā by violēce, to graūt on his ſyde, but wth frēdely & faithful teaching, he ſtudied to moue þe heartes of mē. But þe B. of Rome, as a right warlike emperour, yea like a pong *Salmonens* rather, and as a newe countrefaite Jupiter, ſhaketh

Luce. 9.
Matth. 23.

Antichrist

Shaketh the thondze of excommunicaci-
on, the thonderbolt of cursing, & ex-
terne gonneshoote also, and weapones
at all men, as many as goo about to
flynne from his doctrine and supersti-
tion: as the horrible byzoare of this
p̄sent warring dothe most evident-
ly p̄oue it.

Ad. 2.

Christ sent out such Apostles to
p̄eache the gospel, as were most rea-
dily instructe in the ample large gif-
tes of the holy goost, in the vnderstan-
ding of tongues, & in the knowlage
of the scriptures. But the B. of Rome
not caring for the p̄ouision of Chri-
stes shepe, but mynding to gratifie
his owne secte folowers, committeth
the cure of the congregacions almost
to none, but to his Curtilanes, baw-
des, cokes, hūtozs and mule d̄yuers,
which though they be cleane boide of
all maner of learning bothe diuine &
p̄ophane, yet they are connyngly
skilled in abominable sciences, leche-
rous lustes, & corrupt filthye maners

Matth. 4.

Christ hauing cōflicte w̄ sathan his
enemie, wonne not the victorie, w̄ the
weapones of this worlde, but w̄ the
sweoꝝd of ȳ spirite, the worde of God.

But

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But the Bishop of Rome mistrusting
Christ, setteth vpon his enemies, wyth
worldly weapones, conspiracies, trea-
sones, robberies, poysonynges, & also
wyth sweorde and fire.

Christ our Lorde oftentymes seing
the dispersed shepe of the house of Isra-
el, and pityeng them (euen from the
botome of his heart) wepte ouer their
vnluckie fortune. But the B. of Rome
taketh no care, nor is moued wyth a-
ny louing compassion, although he
heare all the hole flocke of Christ mi-
serably scattred, throughe the wicked
wilde wildernesse of mennes traditi-
ons, seke after the pastours of Goddes
worde, wyth continuall crienges, we-
pynge, and gromynge, and desire to
haue their soules fedde therwyth: so
that by y samysing of Christes shepe,
the bishoppes haue to mayntene their
voluptuous pleasure wythall.

Matth. 6.
Luc. 19.

Christ bare the crosse, that he was
nailed on for vs, & for our synnes, vpon
his owne shoulders. But the B. of
Rome is vbled to be bozne easly & soft-
ly, vpon their shoulders, whom Christ
hath redeemed wth his deathe. Christ
suffred hym self to be crowned wyth a
crowne

Matth.
27.

Matth.
27.

Antichrist

cast buyers & sellers out of y^e temple, & in his teaching he saide, y^e they made the house of God (which should haue ben the house of prayer) a den of theses.

But the B. of Rome catcheth them in bothe his armes, and bringeth the again in to the temple of God, and restoreth the to their olde seates, that they occupie by force and crafty conueyaunce: yea lyke the chiefest of all marchauntes (and as a most famous marchaunt venterour) he hath deuised newe wares, & that with so great lucke, that he can sell leade, ware, parchment, and other such kynde of trifles, for a great deale more, than the Jewishe prestes coulde in tymes past sel their bulles, lambes, rammes and bullockes.

Math. 20

Mar. 10.

Luc. 22.

Christ forbad his disciples, to beare secular autoritie, and to reigne like princes of this worlde. But it is euident, that the B. of Romes chief and principal studie, is, that vnder y^e false pretense of the church, he claymeth bothe to him self and to his cardinales, all the kingdomes of the worlde, and the title of the same.

Christ gaue vs a perfite and a full
per

The.iiij.Homilie.

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perfitte absolute doctrine, to instructe men sufficiently in all thinges pertaining to euerlasting life and saluation. But the B. of Rome, seing that it hyndreth his markettes, saiethe, it is vniuersite, and that all thinges pertaining to the declaracion of faith, to the affaires of religiõ, and instruction of life, are not fully conteyned in it: and for that cause, he addeth vnto the same (to helpe it with all) the canones of the Counsailes, and the traditions of certain fathers, that serue to his couetous purpose and appetite.

Math. 28.

2. Tim

3.

Christ expresseth him selfe to be our only righteousnesse, wherewith we must be clothed, that we maye be habile to appeare befoze his heauenly father, and abyde his iudgement. But the B. of Rome sheweth an other farre wyde righteousnesse in his traditions, which he teacheth to consist in our owne workes, and in our owne powers, and in sayntes merites also.

Ioh. 4.

Rom. 8.

Christ teacheth, that he him selfe is our only mediator, patrone, and intercessour, and the apostles inspired with the spirite of Christ confesse the very same. But we see, that by the

1. Timo. 2

1. Ioh. 2.

by the
bishop

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B. of Romes doctrine, a certain thou-
sand of patrones and mediators, be
set out vnto vs: yea and newe media-
tors maye be created dayly, by their
canonizations.

Esa. 55.

Ioh. 6. 7.

Math. 11.

28.

Christ teacheth, that remission of
synnes is frely geue, & that we be par-
ticipars therof, through only faith, w-
out any meriting mediation of our
wozkes. But y B. of Rome mynding
to hunt out most plenteous gayne by
remitting of synnes, & hauing it to sel,
teacheth vs to redeme it with money.

Eph. 5.

Christ is described by the doctrine
of the gospel, as the only heade of the
churche. But the B. of Rome chalen-
ging y honour to him self, sayeth, that
he is the head of y church. And in thus
sayeng, he either robbeth the churche
of her head, Christ: or elles in making
himselke the head, he maketh y church
a double faced church, and a most bg-
gly mostre. Christes doctrine setteth
out but one only Priest, y is to wete,
Christ the very sonne of God, which
beyng made mā for our sakes, offered
him selfe vpon the aultare of the crosse,
for the synnes of the hole world, once
for al: & w his sacrificeng, he founde
eter-

Hebre. 4.

5. 9. 10.

eternal & sufficient remission of syn-
 nes. But the B. of Ro. not contented wth
 this so excellēt a priest, chalengeth the
 title of the high priesthode to him self,
 & cōmonly consecrateth newe priestes
 dayly, to offre vp Christ Iesus euery
 daye, for the synnes of the quicke and
 also of the dead. Christ hath prescri-
 bed a true forme of penaunce, & an ac-
 ceptable to God, according wherunto
 we confesse our synnes to God, vnto
 whom we haue offended: & frō hence
 furthe we cease frō synne, & amende
 our lyfe, but as for remissō of sinnes,
 we seke it no wher elles, than at God
 alone. But the B. of Ro. teacheth a farre
 contrary penaunce frō this, which bid-
 deth vs confesse our synnes to one
 man amonging priest or other, & to de-
 sire forgiveness of sinnes at him, yea
 though the same priest were drownded
 in hoordō, dōkenesse, glotonie, dyce-
 ling, & other vices innumerable: & ther-
 to he geueth such occasiō to the wicked
 lycētiously to liue, y^e as lone as the man-
 monging priest hath once receaued
 the money (I meane the hyre of abso-
 lutiō) & whā y^e dayne & hipocritical sa-
 tisfactiō (y^e he enioineth) be accōplished,
 they

AR. 2.

Antichrist

they maye retorne to their vomite, as
dogges are wot to do, & walow the sel-
ues in the olde puddle of wickednesse.

AR, 20.

Christ sayed, it is more godly to
geue than to take. But the B. of Rome
perceauing the sentence of Christes
wordes, to be against his ruffling
estate, and lecherous lust, turneth the
meanynge and ordre of the wordes
euerseuerse: and sayeth it is better to
take than to geue. And so in dede he
confirmeth the ordres of beggynge
frieres with his decrees, and hath set
out a certain pouertie (which is suche
a mater, that nothing is either more
delectable or pleasaunt) as though it
were the most perfecte rule of christia
faith and conuersaciō. Hereof spring
the most shameles rablementes of
beggynge friers and other monkishe
ordres besides, which by their impu-
dent prowde popishe beggynge, haue
gone through all cities, haue straped
through all villages and ferme pla-
ces, and thus being a greuous bur-
then to all mē, aswel of the towne as
of the countrey, haue straped euery
waye by hooke and by crooke, and
eaten vp all felde and townes, like
most

most deuouring locustes: and yet led
a life most filthily spotted with all
riotous ruffioning, and lecherous
loosenesse.

Christ saythe: That that entreth in *Math. 15.*
to the mouthe, defileth not the man. *1. Timo. 4.*
Upon the autoritie of which wordes,
the apostle Paule taking his groude,
teacheth, that it is lawfull for vs to
eate all meates that God made, with
thankes geuing, without remorse or
conscience of any maner synne. But
the B. of Rome hath forged differen-
ces of meates, & perswaded the simple
people, that a great parte of christian
purenesse consisteth in outwarde ea-
ting: and hath also brought in a great
deale greater rable of ceremonies,
bothe in these maters & many other,
than the Jewes were bounden in ty-
mes past to obserue, lyuing vnder
the bondage of the lawe.

Christ confirmed with the autoritie *Math. 19.*
of his doctrine, the state of marriage, *Hebr. 13.*
ordayned of his heauenly father. And
the apostles being instructed by his
spirite, taught that wedlocke is ho-
nourable among al me, and the ma-
riage bedde vndefiled. Whereupon

Antichrist

*The false
boast of
the B. of
Rome. to
be christes
Vicare.*

And yet he maketh moze bolde entre-
prizes: & gothe about to dryue Christ
our Lord out of his church and king-
dome, in that he calleth him self Chri-
stes vicare. For if the B. of Rome be
Christes vicare, it must nedes be, that
Christ is not present with his church.
For he that any where occupieth an
office, and kepeth residence presently
bpō it, as apperteyneth: hath no nede
of any vicare. But Christ Iesus, inas-
muche as he is the head of his owne
church, can in no wise be disseuered
from his body, which is the church,
but is inseperably present with his
church spiritually, contynually to
the worldes ende. Therefore the B. of
Rome is not moued by any warraūt
of the truthe (but of a wicked lust to
blaspheme) to boast him self to be
Christes vicare.

Hitherto therefore I suppose it be
sufficiently ynough declared, that
the B. of Rome deserueth this thrid
title, wherwith Saule painteth him
out, after such sorte, that he may (by al
meanes) be called An aduersarie, that
isto saye, contrary and against Christ
in all thinges, inasmuche as all his
conuersa-

conuersaciō & his doctrine are cleane
contraryly repugnant against the
doctrine and conuersacion of Christ.

Now remayneth the fourth title,
wherewith Paule decketh Antichrist,
whom he dothe not comprehend in
one only worde, but describeth it in
moo. For he saith, he shalbe stately &
prowde, and exalte him self (with no-
table arrogancie) aboue all, that is
either called, or worshipped, by the
name of God. yea his folie shall pro-
cede so farre (saith he) that he shal place
his seate, in the Temple of God as
God, and shew him self, as though he
were a God.

*Exalted
aboue
God.*

To these wordes of Paule, the
desirous man Daniel consenteth,
who speaking of Antichristes misfe-
ries, saith, that the litel horne (by whō
Antichrist is figured) hade a mouthe,
wherewith he spake certain presump-
tuous thinges: that is to saye, in tal-
king of diuine maters: of chaun-
geing of lawes and tymes, & of other
maters infinite which (it is plaine)
are in the power of none but God
alone. And again in the.ii.chap. Da-
niel (speaking of the same) saith thus:

D 5 And

Antichrist

And the King shall do what he listeth,
and exalte and enlarge himself, above
all Goddes, and shall speake marvelous
things against the most high God.
And a litle after. He shall not also care
for the Goddes of his forefathers, no,
he shall care for no God at all: for he
shall preferre him self above all.

Now if we compare all these things,
which are spoken by the apostle
Paul, and Daniel the prophet together:
the understanding of this fourth
title (which is attributed unto Antichrist)
shall appeare manifest unto vs.
For this is the will of the spirit to
saye: that Antichrist shall be a man of
most high arrogancie, and swelling
folie insolencie, which (with pride
bolde enterpryse) shall take upon him
self those offices, which are mete to be
attributed to none, but to God alone:
and are to be applyed to none but on-
ly God. This is manifest by Pauls
wordes, and the literall sense of the
same: No man at all can make him
self a God: nor also, ther is none other
God, but that one only eternall God,
although any man (having autoritie
to perswade, loyned wth arrogancie)
come to so highe a pride and statelie

these, as to be honored & worshipped,
of a sorte of leude persons & fooles, as
we reade, that *Caligula* and *Domicianus*
were. We must therfore marke well
the B. of Romes maters, whether we
can be habile to fynde any suche, as
take vpon them selues this most ar-
rogaunt title also: to the intent the
hole perfite description of Antichristes
persone may be evidently manifest
vnto vs. And that ther are suche in
dede, it shall appeare of their owne
sayenges and writings.

The B. of
R. taketh
vpon him

And furst of al, God is naturally he, ^{the honour}
p is p essence and life of al thinges, of ^{of God}
whō also al thinges haue reccaued & ^{head.}
haue life, & to be p they are. And therof ^{what God}
it is, p our Lorde Iesus Christ p sonne is.
of God p father, & of p virgine Mary,
very God & mā, is cōmonly called in p
scriptures, the head of his church: bi-
cause they p are endued w faithe in
him, obteyne life of him, not tēporal
life only, but the life also p neuer shall
ende. For like as out of a mānes head
(as it were out of p pype of a fōntay-
ne) the nourishment of life floweth
downe in to the hols bodie and all the
membres, & frō thence is distributed,
as it is nedefull to every membze:

Antichrist

eten so out of Iesu Christ, all the mē-
bres of his bodie, that is to saye, all
faithfull people receaue the spirite of
life, and that streight of faith, by
whose mocion and instincte, they or-
dye their life, according to the heauēly
fathers will, and whan they are de-
parted this tempozall life, they lyue
wyth him everlastingly. This is the
plaine vndoubted office of the head: &
Christ (the head of his churche) pfour-
meth the same abundantly.

Than if we marke well ꝑ B. of Rome
(whom we cal Antichrist) it shal appea-
re moze cleare than the daye light, ꝑ
this arrogancie is in him, by ꝑ which
he openly boasteth him self, to be the
head of all the hole churche. And if he
(as he is a most insolēt man) glozie of
the title of the head, surely he saith,
that the body of the church & euery of
the mēbres, receaue ꝑ spirites of life, &
very life it self of him: & this he can not
saye, except he clayme Goddes offices
to him self, & so shewe him self proud-
ly in name, as though he were God.
In this mater we passe not greatly
bpō ꝑ papistes obiectiones, that thinke
they can auoide ꝑ note of so great an
infamie.

The.iiij. Homilie

111

infamie, to this one refuge, in þe they
saye, we expounde to subtille the B.
of Romes title, wherby he braggeth
him self to be þe head of the church, & þe
we sucke out therof ouer much mater
to argue vpon. For the B. of Ro. (saye
they) teacheth not, that he is the head
of the church, to that ende, as though
he wolde take vpon him (ouer muche
insolently) either þe spirite of life, or life
it self, but that he might (like the most
highe shephearde of þe christia flocke)
beare witnesse of his autoritie ouer
Christes shepe.

O bayne defense, & euē like þe figge
tree. For like as Christes church
hathe no nede of this Romishe head,
euen so dothe it not knowe him, to be
his shephearde: inasmuche as Christ
Jesus (which is the head of þe church)
is also the best shephearde of his
flocke. Ephe. 5. Jo. 10.

But let vs loke a littel nerer vpon
your wares, O you right valeant de-
fendours of the popes dignitie. For
how shall this stande together, if you
will affirme the B. of Rome, to be the
head of Christes church, & yet will not
saye, that he either conteyneth within
him

him self, & spirites of life, & very life it
 self; ne yet that he distributeth thent
 in to the bode of the church, and the
 membres therof? Shall not the head
 than be a dead head, if it want the spi-
 rite & power of life? And what shall
 we than say of his church, o you good
 gentlemen? Woo is vnto that feble &
 weake body: wo vnto those membres
 (halte & out of ioynt) whose head lac-
 keth life & spirite. For how shall we
 saye, that church is alpye and lustye,
 whose head you your selues confesse,
 wanteth spirite of life, to be distribu-
 ted in to the rest of the membres? Will
 you not now reknowlage your er-
 rours, you very folishe doctypolles? Do
 you not now vnderstande (you folyshe
 sophisters, blynder than any molle) to
 what purpose these your wares tede,
 when ye saye, that the B. of Rome is
 the head of y hole vniuersal churches?
 For in thus sayeng, you either make
 him a God, & so by this meanes you
 set him furthe to be Antichrist, or if
 you sayne him to be a certain head,
 out of whom no spirite of life stillet
 downe in to the other membres, you
 knowlage your selues to be a church
 feble

feble & sickly, that hath no whitt of
 the spirite of life in it at all. And if
 you haue not the spirite of life, truly
 you shal not be the churche of Christ.
 For the churche of Christ hath in
 possession, bothe the spirite of Christ &
 life in him. But the B. of Ro. will ne-
 ner acknowlage him self, to be a dead
 head: & therfore as long as he (like a
 right folishe insolent man) is proude
 of that title, he sitteth in the temple of
 God, & boasteth him self to be God.
 Now ther foloweth an other mater,
 wherin the B. of Rome boasteth him
 self (no lesse than in the other befors)
 to be God: and exalteth him self aboue
 the only & true God. For he reioyceth
 to be called holy father, & yet not conte-
 ted wth this to muche arrogaut title, he
 taketh vpoⁿ him also to be called holy-
 nesse. In this case we wilbe reported
 to as many as be the most deuoute re-
 uerencers of y^e sea: who whā they talke
 of him, name y^e popes holynesse wth a
 wonderfull aduised granitie, thinkig it
 nother good maner, nor godly done,
 if they call him but playne pope.
 But & if he be holynesse (as they call
 him, & as he wilbe called) it behoueth
 of

Antichrist

of necessite, that he maye sanctifie or
make other holy, yea as many as are
and be called holy, shalbe sanctified or
made holy of him. But we be taught
a farre contrary iudgement (fro the)
out of the holy scriptures, O bzeethre.
For the scriptures teache, that the
one only God is propely (by him self
and of him self) holpe, and very holy-
nesse it self: and also that as many as
are called holy for faithes sake, are not
sanctified, that is, are not purged fro
the filthynesse of synnes, and conse-
crated vnto God, of them selues, nor
of their owne power, but of Christ Je-
sus, by the holy goost. And in this
mater, ther maye many thinges be
brought out of the bookes of the holy
scripture, which most evidently re-
porte the same. For in dede Christ (as
Johan maketh mencion) comonyng
wyth Nicodemus concernyng the
mysterie of regeneration (wher by we
must nedes be bozne a newe, & sancti-
fied) saithe, that we must necessarily
be bozne of water and the spirite. And
that ther is nothing elles vnderstan-
den therby, but the grace of God, and
the operation of the holy goost, it is
more

evidently knowen, than nedeth long demōstration. Of this same sentence and argument, be the sayenges y^e S. Paule (in his furst Epistle to the Corinthianes) Writeth in these wordes: You are washed, you are sanctified, you are iustified by the name of the Lorde Jesu, and by the spirite of our God.

What can be spoken more briefly, thā these wordes are? What thing also can be spoken more openly & plainly, concernyng our sanctificacio? For he taketh quyte awaye all maner reason of sanctificacion, that can be ymagined of mē, to cō by any other meanes elles: and teacheth that we are washed, iustified, and sanctified of none other, but of our Lorde & sauecur Jesus Christ alone, and that by the holy spirite of our God, which also is very God him selfe. And hereof it cometh, y^e the holy goost is often tymes (in the scriptures) cōpared to water, bicause in dede, like as water washeth awaye the filthinesse of the body, even so dothe the holy goost scowze and clense the soule. For the same cause sake, the holy goost is compared also vnto fyre, because he enlumineeth not only our
 id consci

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cōsciēces wth his power, but also cōsumeth what soeuer earthly, carnal, or other thing is in vs, disposed to sinne.

And as this is the power of none but of the holy goost alone, so is ther none other sāctificatour mētioned, vn to vs in any place of y^e hole scripture, but he alone, which is also very God him selfe, and of one selfe same substance & power, with God the father and the sonne.

In alinuche than, as y^e B. of Rome (being a man most impure, and the very slaue of al lecherous lustes, and wickednesse) taketh vpon him y^e name of Holynesse, he doth also therwth take vpon him, and vsurpe the power and operation of the holi goost, by the same arrogauuncie: & so sheweth him selfe to be God, as Daule saythe.

This also belōgeth to the same title, that he taketh vpon him the grace, to blesse and geue benediction it selfe, with no lesse shamelesse folly, than the other before, and setteth it out galauntly, in al his lettres, whā he bleseth (with great grauitie) to wishe vnto his wel beloued childre, Health, & benedictiō. But the autoꝛitie of y^e holy scriptures
ma

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Gen. 3. 22

Gala. 3.

maketh reporte of non other blessing of healthe, but of that one only blessing, which is set out, bothe vnto the of olde tyme, and vnto vs in the promised seide, Iesus Christ. And therefore wher the B. of Rome proudly aduanceth his blessing, he taketh vpon him the glorie of Christ Iesu also in this case, & so wth p^{er}statelynesse of his intolerable shameles folwe, he exalteth himself against the very true & only God.

To this title ther maketh an other mater also, y^e is to saye, forgeuing of synnes, which is so euidently proued in al y^e hole scriptures, to be y^e worke of non other, but of y^e only grace & mercy of God, y^e y^e very scribes & priestes of y^e Jewes (as blynde & as stubburne as they were) were not ignoraunt of it. And yet, y^e B. of Rome ascribeth y^e mater (that is to say, forgeuenesse of synnes) after suche sorte to him self, y^e he wickedly puerteth many places of the scripture, and exerciceth the greatest parte of his tyranye vnder p^{re}se of it. For hereof sprong the harde holding disputation of the Keyes, of power to bynde and lose, of y^e feeding of Christes shepe, & of other maters innumerable.

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Hereof proceeded auricular confessiō, priestishe mumming absoluciō, practicing of countrefait penance, the sheoppe of cases reserved, the marketes of pardons, and infinite other mothings, ymagined to torment mennes consciences with all. All which thinges (if we loke more narrowly vpon them) do attribute to the B. of Rome, and to his massing sacrificers (which are men drowned in the synke of all naughtynesse) & to his cloistred monkes, chanones, friers, bishoppes and cardinailes, what so ever are the offices of none other, but of the only grace and power of God, and of the merite of Christ. Wherfore in this point, he also maketh him self God, and is exalted aboue the only & true God.

Neuertheles I am not all ignorant, what answer aswel the bishops of La. them selves, as they that stoutely mayntene their partes, will obiecte in this behalfe. For the B. of Rome (say they) taketh not these maters, & other such like vpon him selfe, as though it were in his owne power to do them of him self: but he exerciseth
the

the power in y church, which he receaued, and was deliuered him of God: that is to saye, the power of God, working by him towarde synners. For the Lorde him self wppeth awaye all this excuse, which with his owne worde spoke to the purpose, by Esaye the prophet, the. 42. chap. saithe thus: I am the Lorde, this is my name, and I will not geue my glorie to any other, nor my praise to grauen ymages

And what other glorie is it, that the Lorde receaueth of vs, but y those which be faithfull folkes, acknowlage him to be their saueour, redemour, iustifiour, sanctifiour, and the onlpe autour of their saluaciō: These thinges, in asmuche as he geueth to none other, and specially to grauen ymages, whom he exceedingly abhorreth: truly he wil not also geue them to the B. of Rome, nor yet hathe he graunted them to any other, which by making and worshipping of Images, are become like vnto them. Ther is no cause therfore, why y B. of Rome should saye, he receaued those thinges of God, which he of his owne temerarious and church robbing sawe

*what glorie
God
receaueth
of vs.*

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entrepriſe hath taken vpon him ſelf.

To be brief, if we will ſet all this aparte, and loke vpon their owne Canones and decrees, than we ſhal at leynghy heare thoſe wonderfull and pꝛeſumptuous thinges, which Antichriſt (according to Danieles pꝛphete) is accuſtomed to bꝛing out againſt y^e Lorde. For they are not content to haue claymed to the B. of Rome, the dominion of all the church, and of the hole compaſſe of chꝛiſtendome, but they alſo write, that he hath ſuche power and autoritie, either to commaunde oꝛ inhibite, what he will at his pleaſure, that all men are bounden neceſſarily to obeye him, yea euen in thoſe maters, which are ſcarcely tolerable, that he commaundeth. Beſides this, they pꝛocede further on, & ſaye, that non other man hath any autoritie at all, to iudge of him: and ſo attribute ſuch autoritie vnto him, y^e they ſaye, he ought to be iudged of no mortal mā, in what dede ſo euer he dothe. But now let vs heare y^e beaſt him ſelf ſpeake. Pope Agatho in his 19. diſt. writeth to all biſhoppes on this ſorte: All the decrees of the ſee apoſtolike, are ſo to

Pope agas
tha.

so to be accepted, as though they were confirmed by the diuine worde of Petre him self.

Again Boniface theight, in his *Extraneagantes. Com. Li. 1. Tit. De Maioritate & obedientia* comprehendeth the hole myserie of this beast in suche wise, that if ther were non but that one only place, it were hable to proue him, to be the same, that we saye he is. For furst after he hath proued, that ther is but one church, he claymeth the supremacye and dominion of it to him self, wth a very goodly kynde of argument.

Boniface
the, 8.

This (q^{ue} he) is the seameles coate which was not cut in pieces, but came by casting of lottes.

And these wordes Boniface speaketh truly, as the mater is in dede. For if Christes coate (the church) came to y^e bishoppes of Rome by casting of lottes, than truly they are not successours of the apostle Petre, but of the most wicked hangmen, that cast lottes for our Lordes coat vnder the crosse, whan he him self looked vpon the. Thus y^e barlot bewrayeth him self, in his owne tale tellig. But let vs tel on: Therfore ther is but one bodge of one only church,

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and one head (not two heades, lyke a monstre) that is to wete, Christ and his vicare Petre, and Petres successour.

What an open contradiction is in these wordes? He saythe, ther is but one head of the churche, least he should make the churche a monstre. And yet in thus sayeng, he setteth two heades vpon it, sarre vnyke the one to the other: that is to saye, Christ very true God and man, and Petre a mortall man and a synner, whych acknowlageth him selfe, to be delpyered, not by his owne righteousnesse, but by the merite of Christ. And yet for al þ, they thrust them self shamelesly in withal.

Thā what shifte shal the most holy fathers make in this case? Wil they say, that Christ & Petre are both but one, & the self same one? That they can not be hable to doo in any wyse. But they say not, þ Petre is the very head self, but the vicare of Christ, the very true head. And thā they make them selues successours to Petre. Nowe good mē, at what tyme doth Christ the head departe from his body, to geue place of vicarship vnto Petre? Whā also dothe the office & glorie of the head returne vnto you, if Christ and Petre be bothe

absent. Merily you seme to make the church like vnto those ymages, which haue twoo heades, the one for worke daies, and the other (being a moze galaunt head) they comonly weare at no tyme, but vpon their owne holydaies.

But least the father of this mostre Boniface, might lightly haue ben laught to scozne, he woulde grounde him self vpon the autoritie of scriptures. For he saithe, that these wordes ought thus to be beleued, & our Lorde speaketh to Petre: fede my shepe, Myne (q̃ he) and that generally & not singularly these or those shepe: by the which it is vnderstanden, that he committed all vnto him vniuersally. Therefore whether they be grekes or others, & saye, they were not committed vnto Petre & his successours, they must confesse of necessite, that they are none of Christes shepe: Wher as the Lorde saithe in Johan, that ther is but one shepefolde, and one shephearde.

Who is he, & wolde not be astonied at this gaire, brethre: who is he, that wold not abhorre & force of this argument: Christ saide to Petre, fede my shepe, Ergo & B. of Rome is & head
of

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of the church. A ioply conclusion. But how shal it be pved, y to fede Christes shepe, & to be y head of the church, signifieth al one thing: Dyd Paule, whā he spake to y ministring elders of the Ephesians, & called thē bishoppes, put in autozitie ouer the Lordes flocke, make as many heades of the church, as were elders ther: Or what shal we saye, to y whiche was enioyned to the other disciples, whan the Lorde sayd: Go into the hole vniuersal worlde, and preache the gospel to al creatures: And yet that shal you cōfute to, in case you pzone the gospell, to be nother y foode of the soule, nor y pleasaunt pastures, for cōsciēces to fede on. But admit we graūt you this: what a doo hath Christ in Belial, in Symon Magus, or in the B. of R: But they must nedes be shameles hādlers of y scriptures, y in humane thinges, are boide of al shame.

Wel, in y same Canone, Boniface gothe on, & claymeth also the secular power of y emperour to him self, least in disputing of diuine power, he lose y other. And at leynght he cometh to the ful purposed ende of his disputacion, & concludeth after this sorte. Therfore who so euer resisteth this power thus

ordayned of God, resisterh goddes ordi
 naunce, except he seyne two beginniges,
 as Manicheus did: which we iudge to
 be false & heretical. For as Moses recor
 derh, God made heauē & earthe not in
 the beginniges, but in the beginning.
 And finally we declare, saye, define and
 pronouce, to be of playne necessitie of
 saluaciō, y al humaine creatures be sub
 iect to the B. of R. Doest y now make
 vs a newe article of faithe & saluaciō,
 Boniface? But the Lorde sayeth, those
 shepe are saued, that folowe him their
 shephearde, y knowe his voice, & that
 seke to entre into y shepefolde by him.

But these maters make but a be
 ry litel to the stablishmēt of y B. of R.
 tyrānie & lustye ruffling. Therfore say
 they, the B. of R. must be obeyed of ne
 cessitie. Do we not knowe nowe those
 presumptuous & wōderful thinges, y
 Daniel tolde of befoze, that Antichrist
 should speake?

But let vs passe ouer to other maters,
 so as y moze playnly we se this gaire,
 the moze lyghtly we may dephie thē.

For the 9. Quest. 3. Pope Gelasius wri
 teth to the bishops thzoughout Sarda
 nia, on this wise: Al y church thzough
 out

Gelasius

Antichrist.

out the hole worlde knoweth, & the seat of S. Peire & apostle hath power to lose, what so euer is bounde by & sentēces of any bishoppes, who so euer they be: bicause (you must vnderstāde) it hath power to iudge of all churches. And again. All the church throughout & hole worlde knoweth, & & holy sacred church of Rome hath autoritie to haue & iudgemēt ouer al mē, & & no mā maye lawfully iudge of her iudgemēt. For vnto it must al & partes of & worlde appeale, but frō it no mā is pmitted to appeale.

Hereunto is applied the sayeng that is witten. *Cap. Quanto de. Translat. Episc. tit. 7.* the pope is reported to be & arbitre of heavenly thinges, and therefore he chaungeth the nature of thinges, in applieng the substaunces of one thing to an other. And he of nothing can make something, and can make a sentence of nothing, to be somewhat. For in those thinges that he will, his wil standeth in stede of reaso. And yet ther is none, that maye saye to him, why doest thou so? For he may dispense aboue the lawe, & make right of vnrigh, in correcting and chaungeing of lawes. For he hath the
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fulnesse of power in his owne hādes.

Lo, these be those presumptuous & wonderfull wordes of Antichrist, dearly beloued brethren in Christ: by the whiche he gothe about to seme, not only to be like God, but also to be greater and of more excellencie than God.

For he saith not only, that he can make something of nothing (which is the office of non, but of the only power and vertue of God) but also (according to Daniels propheticie) he teacheth that all rightes and lawes are vnder his arbitrament: so muche that euen in them he maye dispense, as it pleaseth him self, & make wrong to be right, yea and that vnrightright shalbe taken for right, if he so geue sentence. And leaſt any ſauocie boldenesse shoulde be wanting in him, he vsurpeth the olde proprietie of tyrannes. *Sic volo, Sic iubeo, Sic pro ratione voluntas.* This I will, thus I commaunde, let will stande for reason. For in those thinges (or he) that he wil, he hath wil in stede of reaso. And ther is none, that maye demaunde of hym a reason and causes of his doynges.

O ſlaunderous infamye, o vnercusable shame of a christia mans name,
wherto

Antichrist

Wherto doo we any more laughe the
Jewes dreames to scoorne? or deteste
the blasphemyes of Mahomete, seing
greater maters & of more crueltie are
spoken, & (not without feare) heard of
among christian menne, and that w^o
out correction as yet hitherto? Let
vs be ashamed of our neglegēt naugh-
tinesse. Let vs be weary of so great
heartlesnesse, Let vs also repent our
wicked sufferance in hearing so abo-
minable blasphemies. O folles, that se
not this gaire: O wicked ones, that
whā they see them, yet can heare thē,
and beare with them. For albeit they
be cruell and abominable maters,
that we haue talked of, yet ther folo-
we more abominable, more blasphe-
mous, & more haynous maters, that
they are not afraide to speake of. For
in the. 40. Distinction, Chap. Si Papa,
We reade that it is thus w^oritten.

Note.

Though the pope neglecte bothe his
owne saluation, and his brethrens, and
be founde to be vnprofitable and slacke
in his doinges: Yea and moreouer
though he speake neuer a wit of good-
nesse at all (which is more hurteful to
him self and all men) and leade innu-
mers

merable people by heapes, wth himself to
 y^e chief deuil of hell, ther with him to be
 whipped wth many strypes for euer, yet
 may no mortall man in this case rebuke
 his faultes, fo: he shall iudge al, & be iu-
 ged of none him self, except he be depre-
 hended out of the waye, from the sayth.

Hearke (brethren) the presumptu-
 ons & horrible wordes of Antichrist,
 yea heare them not, but rather spitte
 them out of your eares, & out of your
 hartes, y^e you be not polluted wth them.
 For what christiaⁿ man can alwaye wth
 y^e hearing of the? Who is it, y^e can pa-
 ciently abyde the? We see (brethren) y^e
 readynesse of God towarde vs, we
 see y^e softtenesse and heartie purpose of
 Goddes righteousnesse towarde vs to
 be such, y^e he disdayneth not to declare
 vnto vs wretched persones (which
 shall lyue here but a shorte space) a
 plaine reckonyng (almost) of all his
 iudgemētes. But this mā of synne, y^e
 sonne of perdition, & y^e brothel of al fle-
 shly filthinesse, & of all wickednesse,
 whā he is waited vpon, wth his trayne
 of daunceing lecherous ruffianes, &
 buggerours, wilbe vnder the iudge-
 ment of no man, nor rende accompt
 of

Antichrist.

of his office vsing vnto no manner mā
in the woꝛlde, although he bꝛing infi-
nite soules of men, (that were rede-
med with þe pꝛecious blood of Christ)
and bynde innumerable people pen-
tices, with the cōmon enemye of man-
kynde the Deuil, vnto the slaughter-
house of euerlasting damnacion. And
euen this man it is, that taketh vpon
him, to be the head of the churche, and
the only and most high shephearde of
Christes shepescorde.

Is it than the pꝛopꝛetie of an head,
to rage against his owne membes,
and to cast them vpon sweorde and
fire, to be destroyed? Is it the pꝛopꝛetie
of a shephearde, to renne madde vpon
his flocke, woꝛse than a wolfe wolde?
If the B. of Rome hurt the bodie of
such as be his, if he rashly hurt þe na-
me of them þe be his, if he take alwaye
their goodes foz filthie lucre sake,
the apostolike Canones despeche him
quyte out of his office: And shall all
the hole churche than suffre him ra-
geingly to renne vpon mēnes soules,
to destroye them, without correction?
But to chintent they might mitigate
þe outrage of their blasphemie, by som
ma-

maner of clooked pretense, they deuised to adde this to: Except he be depressed out of the waye from the faith.

For sothe a goodly addicion, & you blocke headed Canonistes. Will you than saye, that these be the workes of faith, for the hope to make innumerable people bonde men, to the euerslasting fyre of hell: Or shall we saye, that he hath faith, which maketh them subiectes to the tormentes of hell, whom Christ (the sonne of God) hath by his deathe and bloodshed, deliuered free from hell?

But this conclusion of this Canon was not added, without the prouidence of God. For by this meanes it is euident, that the B. of Romes faith is not a lyuely and a health geuing faith, wherunto iustificacion and saluacion is commonlye attributed in the scriptures, but a certain other faith, farre contrary from it. Which, like as it is in their power, to withdraue mennes soules from saluacion, and make them bonde slaues vnto perdition, so it pulleth all them, that obeye his lawes, awaye from Christ, the only redemour of the worlde, and
 A depꝛueth

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and damned, so hath he bounde all other that obey his voice, vnto damnation: He is also that great and notable Adversarie, Which is contrary to Christ in al thinges, and repugneth cleane contrary against his life and doctrine, and is a tyranne most insolent, most arrogant, and most disdaineful, exalted in his blasphemous heart, not only aboue miserable and mortal man, but also aboue the almighty and immortal God.

Let them therfore haue him in admiration, honour him, reuerence him, folowe him, who so euer hade rather perishe, than to be saued. But let vs (deare brethren in Christ) rendre thanks continually to god the father, and his sonne Iesus Christ, our supreme king and only bishop, which hath touched safe to reueale vnto vs the filthe of so exceeding abomination, and to deliuer vs from his tyrannye, and to set vs free by the aide of his sworde.

Let vs also praye, that he wolde bring other in to the knowlage of his truthe, and to vpholde vs with such constancie of faith, that we maye be hable

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be hable to cōtinue stil in the knowne
truthe, and to serue him constauntly
in the middle of the stormes and floodes
of tentacion, and to cleaue vnto
him inseperably without shynking:
that we be not euerlastingly lost to
Antichrist the sonne of perdition, but
that we maye be made partakers of
the saluacion and kingdome, which
was prepared befoze the making of
worlde, by our lord Iesus Christ, our
only redemour and saueour. To him
be glorie, praise, and thanks geuing
for euer worlde without ende. Amen.

Thus endeth the third
Homilie.

The.iiij. Homilie.

*In this .iiij. Homilie are described the
workes and weapones of Antichrist,
and whom he shall haue power to fal
vpon, and destroye with his workes
and weapones.*

Q 3

The

Antichrist

Like as it is not only profitable and holseme for all manner of men, but also necessary to the attēpyng of saluacion, to haue the true, certain and sure grounded knowlage of our Lorde and saueour Iesus Christ, that they may cleaue harde vnto him wth a faste and a constaunt faith, and through him to obteyne eternat saluacion and life euerlasting : so is it no lesse profitable and necessary, that in these later dayes, we knowe them also, which set out themselues falsely, as though they were Iesus Christ, that is to saye, as though they were saueours and redemours. In whose nombze specially (aboue other) that great and notable Aduersarie of our Lorde Christ, and of all faithfull, that is to wete, the very right Antichrist is to be knowne, that we maye auoide his wiles, subtil craftes, fraudes, and most pernicious deuises : and escape the dānation, that he purueyeth and purchaceth, for those that his be.

Moreover, wher as ther are (by the spirite of Satan) many falsely seyned fables of Antichrist, by reason of the

the which, it is so farre of from vs to
 com in to the knowlage of him, that
 we shall rather be blinded, seduced,
 and deceaued: it is necessary for vs to
 respecte the vnfailling truthe of the
 holy scripture: to thintent, that being
 ledde by the doctrine of it, we maye
 learne to knowe him in dede. And for
 y cause, I haue lately brought furthe
 of the scripture, two most manifest
 plaine places, for the declaracion of
 this mater: wherin ther are allready
 thzee specialties declared, which paynt
 out the disposition and pproperties of
 Antichrist, and shewe what a maner
 a one he is, as it were, poynting
 him with a mānes syngre. Wherfore
 it cōsequently foloweth, that we stepe
 ouer now to the fourthe specialtie or
 pꝛincipall mater, wherin are declared
 his most special chief works, wher-
 vnto he is geuen, and by the which he
 vttereth him self openly. And albeit
 these self same maters are comprehē-
 ded of the apostle Paule, & y desyrous
 mā Daniel y pꝛophet, in those places,
 which I rehearsed before, yet for as
 muche as they are ouer shorte ther, in
 playne opening of them, we must

4. Antichristes
 works.

Antichrist

here marke the .ii. chap. of Daniel,
wherin many thinges right woꝛthy
to be knowne, concerning the myſte-
rie of Antichriſt, but ſpecially concer-
ning his woꝛkes are in this maner
written

He ſhall bring in men, to forſake the
couenaunt wickedly, & they may worke
by craftye wiles through hipocriſie:
but the people that will knowe their
God, ſhall haue the vpperhande, and
proſpere. But the king ſhall doo what
he luſterh, he ſhall exalte and amplifie
him ſelf againſt all that is God: yea
he ſhall ſpeake marvelous thinges
againſt the moſt hyghe God, and he
ſhall haue proſperous fortune, ſo long
till the wrathe be fully conſumate, whā
wickedneſſe ſhalbe come to the higheſt.
He ſhall not regarde the God of his
fathers, nor care for the luſt of women.
Yea he ſhal not care for any God, for he
ſhall exalte him ſelf aboue all. In his
iuriſdicion ſhall he worſhippe the God
Mayzim, and the God whom his fa-
thers knewe not ſhall he honour, with
golde, and ſiluer, and precious ſtones,
and other coſtly gaires.

And he ſhal conuerte them in to the
ſtrong

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strong fences of the God Mayzim, with his straunge God: and he that will acknowledge him, he shall aduance him into honour, and shall make him Lorde of many people, and distribute the lade vnto him, with rewardes. And a litell after. He shall also haue dominion ouer the treasures of golde and siluer, & ouer all precious Jewelles. &c.

These are the vndoubted wordes of y^e prophet Daniel, wherin sixe principall workes of Antichrist are described: & vnto them we shall afterwarde knytte the seventh also, out of thasore mencioned seventh chap. of the same Daniel. These shal we marke in orde, and considre well, how they are put in bre in the papacie, of the bishoppes of Rome.

The first worke that the prophet Daniel attributeth to Antichrist, is y^e he shall bring in men to forsake the couenaunt, & shrynke fro it wickedly. But he speaketh here of that great, notable, excellent, and sauing counsaunt, that the eternal almightie heavenly father hath vouchesafe to make vnto vs wretched me, which (by nature) are the childzen of wrath and damnation.

Daniel describeth. 7. workes of Antichrist

1. Antichrist maketh men couenaunt breakers.

As

This

Antichrist.

What the
covenante
is.

This is made plaine by Moyses, in the
17. of Genesis, & by þe prophet Iere. þ
31. chap. & is comprehended in two chap.
02 articles. For furst, God which is þ
most highe & everlasting goodnesse, &
ene the only fountayne of al goodnesse,
calletþ him self our God, our full fe-
ding, & the perfite sufficiencye of al thing-
ges, & promisseth wall, that bothe he
him self & all þe he hath, shalbe ours.
Secondarily, even he (the same God)
requireth this of vs again, þ we be his
people & his catail, that we walke befo-
re him, as it becometh his people to
doe, that we obey & serue him, not as
the frowardenesse of our owne rea-
son enueagletþ, but as he commaun-
deth, by þe auctoritie of his worde. And
his comaundement is, that we should
acknowledge him alone to be our only
God, & we shoulde not haue, seke, nor
worship any other Goddes but him:
& we should make no Idoles, grauen
ymages, nor any manner of similitu-
des: & þ we should not worship, suche
as werc made of other me, nother to
semelnesse, nor reueret behaueour of
the bode, and muche lesse wryth the
deuotion of the hearte: but that we
should

Should be most farre of fro al maner of
 Idolatrie, bothe inward & outwarde:
 y we should also nother defile nor bles-
 misse his holy name, but y in all our
 doinges & sayenges, & in all our hole
 life, we should halowe it, & honour it,
 to the best of our possible powers: and
 that we should not desyle any of the
 tyme (which he wold haue halowed, &
 to be appointed to serue him, & to the
 considerate meditation of his benefi-
 tes & woꝝkes) w no pꝛophane bles, but
 y we should also kepe continual holy
 daye, fro wicked woꝝkes & studies: Fi-
 nally y we should applye our selues, in
 al those thinges, y we owe, bothe vnto
 him & to our neighbour (accoꝝding to
 y offices of faith & lawes of Charitie)
 after such soꝛte, y we maye be an holy
 people as he is holy. *Leuit. 19. & 20.*

But albeit (thꝛough the decrea-
 blenesse of our owne infirmitie, & cor-
 rupt nature of our fleshe) we do neuer
 accōplishe y chief poites of y couenaūt
 (which belong vnto vs) as we ought
 to do, nother yet are hable to accom-
 plishe them: yet that gentil harted and
 merciful father wil not cast vs away,
 nor dꝛyue vs out of the inheritaunce
 of

Antichrist

of his kingdome but like as he first
offred the couenaunt vnto vs, euen so
(mynding also to succour our infirmitie)
he gaue his only begotten sonne
Jesus Christ, which being very man,
and made like vnto vs in all thinges
(synne only except) performed in his
owne person; al that, which God &
father (according to his iustice) requir-
ed: and satisfieng the lawe in al thin-
ges, at leynight he suffred also deathe
for vs: and hauyng shedde his blood
for vs, he confirmed most fully that
couenaunt of God, and testament of
our saluacion, like as in his last sup-
per, & he kept wth his disciples, he him-
self recorded. This (I saye) is the coue-
naunt, wherof Daniel in this place ma-
keth mencion, and saithe, that Anti-
Christ shall drawe men awaye from
this couenaunt, so as whan they haue
forsaken it, they shall also be spoiled
of the benefites, that are promised th^e
in it. But that & B. of Rome dothe this
same thing plainly in his doctrine, &
in the decrees of his religion, it may
be shewed wthout any businesse, & easily
perceaued of any man.

For as touching & first point of &
coue-

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couenaunt and promise of God, which is geuen vnto vs, the B. of Rome p^{ro}-poundeth a farre other maner of God, by his doctrine and religion, than the wordes of the couenaunt make mention of. For they promise, that God shalbe ours in all thinges, so that (being knytte and ioyned vnto him) we may sucke out of him most pleyntefully, what so euer is necessarie vnto saluaciō. But the pope feyneth vs such a God, that were like vnto a highe, statefully, and an earthy prince (yea rather like a tyranne) that wold receaue no mannes suites noz billes of supplicaciō, nother wold allowe any man, to com to his speche, ne yet wold heare any mannes cause, except he either obteyned his fauour wth bribes, or elles wth muche sate makig & giftes, he bought frendship of courtpours, to speake for him.

And in dede, thus hathe the pope be the autoz of extreme desperation vnto sely wretched people. For this hathe ben the constaunt opinion almost of al men, that they beleued, no man (being infected wth the spotte of synnes) could com to the sight of God, yea that
it was

it was not lawfull for a wretched syn-
ner to be bolde, to flee vnto the suc-
cour of the righteous God. By reason
wherof, as sone as they haue forsake
God, the only omnisufficiēt fulnesse
of mankynde, they turned the vnto I-
doles, & woꝛshipped the, wth gold and
siluer they honoured the: & being de-
sirous to obteyne the intercessions of
sayntes, they brought al þ^e money they
hade, theyr clothes, theyr corne (yea &
their catail to) y^e they might haue the
y^e moze fauourable, & y^e than (hauyng
their waye made sure, by þ^e meane of
saintes helpe & intercessiō) they might
pꝛeace forewarde into y^e sight of God.
What other thing shal we cal this, but
the most grosse bñknowing of God:
through y^e which mē being blynded,
haue not acknowlaged y^e God any
moze, which in his couenaūt making,
pꝛmiseþ, y^e he wil not only be benefi-
cial & mercifull vnto vs, but also y^e he
& al y^e goodes he hath, shalbe altoge-
ther ours. Moreouer, they haue opely
set this out in their religiō, y^e they haue
no whitte moze knowlage or reme-
braunce of Iesu Christ, in whom this
couenaūt of our saluaciō is cōfirmed,
and

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and by whom the spirite of adoption
& of the children of God is geuen vnto
vs, which bearyng recorde vnto our
election, bringeth to passe in our con-
sciences, that we maye surely trust in
god & crye vnto him, Abba father. For
they turned not vnto Christ, which is
our only intercessour, but were gredi-
ly desirous rather to get the helpe of
saintes, although they hearde Christ
our Lord crye, with a loude shrill voice,
and plaine wordes: Come to me al you
that labour, and are heavy laden, and I
shall geue you rest. Which wordes, yf
they wolde either haue kept in their
myndes, or haue vnderstanden, they
should haue sene (doubles) & they (how
great sinners so euer they were) ought
to renne vnto Christ, and to none but
him. For the Lorde cōfesseth vnto the
plainly, that he calleth not righteous
men, nor suche, as in all thinges be
thoroughly byright & perfite (for amōg
al mankynde, ther are none suche) but
those, which are ouerladē & pressed wth
the burthen of synnes, and can fynde
peace & quietnesse no wher elles, but
in him. And as for those, he sedeth the
away no whider elles, nor hideth the
seke

Matth. 11.

Antichrist

seke peace and comforte any wher
elles, but to com vnto him, that they
maye laye downe that intolerable
burthen with him, and receaue the
peace and quietnesse, that is ordayned
for them.

And what man is it in the worlde,
that can saye, that those which lyue
vnder the lawes of the papacie, haue
faithfully standen, or doo yet at this
howre stande faithfull, in this poynt
of the couenant? Shall it not be of
force plainly cōfessed, that they haue
all forsaken this couenant, & sought
the comforte and remedie of their sou-
les, the grace of God, and the salua-
cion of eternal life, by other meanes.
And not y only, but we must also ne-
des confesse, y we stode not in y other
poynt of the couenant, which belon-
geth to vs, and infor meth vs, how to
ordre our cōuersaciō: that is to wete,
in that we haue custōly bled to serue
God the father of heauen, by a farre
other maner and sorte, than he wolde
be serued: wherof we shal anon here-
after speake moze at large.

To be shorte, seeing that we are ha-
ble (by no meanes) to denye the thinges

ges that are nowe spoken of: and se-
 yng it is manefestly euident withall,
 that we were brought (by the Popes
 decrees and establisshinges of popishe
 religion) in to this madnesse and wir-
 kednesse: we haue founde the furst
 worke, which Daniel attributeth vn-
 to Antichrist, in the B. of Rome, who
 (as it is nowe playnly declared) is he,
 which withd:aweth men from the co-
 uenauent of God, and causeth them to
 be quite stripped from God, and all
 the goodnesse of God.

Secondarely, he sayeth, that Anti-
 christ shall bring in men, whiche shall
 worke sleightly, through hypocrisie:
 that is to say, suche maner me, whose
 saythe, religion, holynesse, and all the
 ordzng of their hole lyfe shalbe hypo-
 criticall, and most farre of, from the
 truthe. But that men are become such
 in the Papacie, by the tradiciones of
 the Popes religion and doctrine, it is
 so manifestly knowen to all menne,
 thonghe they take but small hede ther
 of, that ther nedeth no longer rea-
 sonyng about it. For what shall we
 saye, that the hole vniuersall religion
 (which is practiced in the Papacie)

2. Antis-
 christ is
 the father
 of hypocri-
 tes.

Antichrist.

is elles, but hipocrisie, and countre-
fayting of a certain false feyned holy-
nesse: whiche in dede (in outwarde
shewe) is bulpe, and muche adoo is a-
bout it, and promiseth great maters,
and playne diuine maters. But yf a
man luste to loke for them moze ne-
relpe, he shall fynde none at all. And
furst let Monkes, Chanones, and fri-
ers (whiche are called among them spi-
rituall men) be speciallpe noted and
marked, which will seme, and be cal-
led moze holy, and moze religious,
than al the rest: and we shal most clea-
rely see the hipocrisie which Daniel
attributeth vnto them. For whan
they take the ordre of Monkerpe or
Frierhode vpo them, they make their
bowes almost after this sorte:

*Ego frater N. promitto Deo auxiliante per-
petuam continentiam, carentiam proprii, & obe-
dientiam tibi pater N. & successoribus tuis canonice
instituendis secundum regulam beati N. & secun-
dum constitutiones Capituli nostri generalis.*

That is: I brother, N. or I frier N.
promyse by the helpe of God, perpetual
continencie, the wanting of propertie,
& obedience to thee father N. & thy suc-
cessours, to be canonically instituted, as

ret þ rule of S. K. and after þ constituc-
tiones of our generall chaptre.

Thzee thinges here those right ho-
ly men bowe: wilfull pouertie, which
they (as they are most studious of the
elegaunce of latine) call *Carentia proprii*,
wanting of proprietie: and also obedi-
ence and continentie, in the namyng
wherof they meane chastitie, and ab-
steynyng from fleshely doale. Now
vnto these, all their outwarde toyes
are almost answerably like, so þ they
professe these thinges, not only w wor-
des and wrytinges: but also w certain
notable sentences, spoken bzytely by
wayne of exhortation, to the same. For
they lye closely mewed vp in the Mo-
nasterie, to testifie, that they playe the
solitarie men, and are disteuered fro þ
worlde, and estraunged from al myn-
ding of the worlde. Ther are some,
whose rule forbiddeth them to handle
any maner money, with their hādes:
and that they will haue to be a figure
of that wilfull pouertie, which they
haue bowed.

wanting
of propertie,
is to
haue no
good of
his owne,
as in dede
fewe of
those
Votaries
haue any
good con-
dicionis
of their
owne.

As for obediēce, they saye they haue
accomplished it fully and perfectly, if
they lye in subiectiō, vnder þ gouer-

nauncs

Antichrist

naunce of the abbot or priour, as they
call them. Ther are so, which (in their
raymēt) p̄fesse chastite, & puritie of
life, in þ̄ they are apparailled in white
garmētes. Ther are som, whom their
blacke clothing admonisheth of þ̄ mor-
tificaciō, wher by they ought dayly to
dye vnto sinne. Ther are som, which
being girded w̄ coardes, cracke, þ̄ they
are (euery moment) girded, & ready, to
the studious mynding of godlynesse,
and seruing of God: & that they haue
girded by their reynes (þ̄ place of car-
nal lust) least they be overcome w̄ de-
sires at any tyme, & so synne throughe
fleshely lust. They goo crouching and
lurking, w̄ their heades downe towar-
des the grounde, that they may reme-
mber the selues to be mortall & earthy
men, & therfore they are drowned w̄
no myndynges of this worlde, but set
their continuall studies vpon heauen-
ly thinges. And in dede suche is al the
passing of their life, and what so euer
they doo, their maners also, their ge-
stures, their fastinges, their watchin-
ges, their synginges, their readinges,
and suche is all the outwarde religiō,
that they occupie, doubtles after such
sorte

sorte, that in all these trynkettes, they
professe (as it were) certayne wonder-
full mysteries of holynesse.

But if a man compare their con-
uersacion and dedes, wth these external
maters, he shall see them countrefaict
al that they p^{ro}fesse so goodly, that lady
Hypocrisie her self could not handle y^e
mater more fittly. They saye, they
haue forsaken the worlde, whan no maⁿ
in all y^e worlde lyueth more drownd
wth y^e worlde, & y^e forcastes of y^e worlde,
than they doo. For they doo not only
floure in all kyndes of voluptuous
pleasure, but also they set al their hole
myndes & studies, vpon al thinges, that
this worlde desireth or dothe. I wold
sayne haue the answer me, whether
they cā shewe me in al y^e wyde worlde,
wher is more enuye, more hatred,
more euill will, more pride, more con-
tencion, ambicio, bralling, & stryuing
than in monasteries, which (as they
saye) are disseuered from the worlde.

But what is their pouertie, & want
of propertie? Forsothe this: that they
walowe in most pleynteous habun-
dauce of wealthe: and like most
mightie princes, haue al the worlde to
wthelde,

*Their wil-
ful Power
is.*

Antichrist

These holy men can clymbe no higher, except they chaunge to clymbe to the galowes.

swelde, at commaundement: nother sele they any pyning of pouertie, ne yet want of thinges necessarie. yea a mā maye fynde of them, which wher they had either a very small, or elles no lpyng of enheritaunce, nor substaunce at al, thrust them selues in to one monastery or other, and professe wilfull pouertie, but there hauing habundance of al thinges, they leade a lyfe without wante of any thing: and at leynght beyng made eyther Abbotes, or Priours, or Prouincialles, either Bishoppes, and Cardinalles, yea and Popes to: they clymbe to y^e most highe estate of wealthe, pleasure, and empire. And yet for al that, they saye, they bowe pouertie, wher as they catche holde of suche maner of occasiones, that they maye be made superiours, to the most mightie princes, & kinges vpon earthe. Therfore are they most subtil sleightie Diomedes, which (whā Glaucus, that is to saye, the rude common people, taketh no hede) chaunge copper for golde. And a mā shal fynde no great differēce frō this gaire, yf he marke their obediēce, that they bowe. For by reason of that obedience, they
loke

The.iiij.Homilie

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Cloistre of
bedience.

loke aloft, euen against all Magistrates, and gouernours openly, bicause they boast them selues to be exempte, & that no man (in al the worlde) hath ought to do to meddle with them. If the laful Magistrate (that is ordained of God) demaunde any thing of them, they laye for the selues streight wayes, their exemption & priuilege of the churche, which setteth them free from al charges, that the comon people and publike state are burthened wth. But in case any man wolde go about to constrain them, & to frame the in to an orde, by & by they make warre against him, & laye at him wth cursing & thoudre boltes of Romishe excommunications, wherwth euen emperours them selues, haue ben so ofte & so shrewdly hapned, that they are taught (to their cost) to be afraid of it yet stil, to this day. Therefore what shall we call their obedience elles, but that for asmuche as they are lordes ouer all men, they passe not a p^{er}p^{er}ne of the Magistrates, they make all people their seruantes, and (lyke Penelopes wolwers, and an vnprofitable burthen of the common wealthe) they deuoure and cōsume in

*Cloistre
Chastitie.*

Antichrist

loytring idlenesse, those thinges, that
can scarcely be earned, and gotten to
gether, with the toyle and trauaile
of a great sorte of sore labouring mē.
And after y^e same rate (if we wil speak
the truthe) we must speake of their
Continence and chastitie, which will
not suffre thē (in any wise) to be called
fathers without a cause. For wth their
chastitie, they are wont to fill all the
wo^{lde} ful of bastardes, to laye baites
to deflowre honest maydens in euer
place, and to entice all other women,
of what place, or d^ye or condicion so
euer they were, vnto hoordeome: and
that with such shamelesnesse, that
they will not let to play the hoor emō-
g^{res} partes, euen at their holy serui-
ce tyme. For to this v^{se} serue so many
drinckes and sibber sawces, that they
charme (by the deuilles connyng) in
their masses, to make women madde
vpon their loue. To this ende are so
many maidens and matrones enti-
red, in their whispering eare shifte.
To this purpose serue som mennes
feyned sickenneses, that haue geuen
masse p^{ri}estes, friers, and cloisterers
occasion, to rauishe both maydēs and
maried

married women. And doubtles this rule is so notable knowne to al mē, that a man can scarce fynde any so beggerly a suburbe, or so pelsing a vilage, which hath not ben garnished with some example of hoedome, by these kynde of men. I talke not here of their filthier and more abominable trickes, which we shal speake somewhat of in their owne place.

But who is that (bʒethʒē) that hath brought in these sortes of men? Who is he, that hath layde suche a burthē and heauy weight, vpon sely wretche people? Euen the B. of Rome, which hath not only cōfirmed their ordres & rules, with the autoritie of his testimonie and pʒuilege, but also (bicause no quicke spurre Magistrate maye correcte thē, nor robbe him of this his so honourable a baudie barne teame) he nameth them in al his wʒyttings, most deare children. Than the B. of Rome is euen he, that (according to Danieles sayeng) hath made right stolte and notable mightie hipocrites, which haue done all thinges, concerning faithe, religion, and outwarde conuersacion of life, by subtile
 R 5 sleigh

Antichrist

Neighthes, & to false colourable pteces.

Hereunto pertaineth not only the life and behaueours of them, that are called spirituall persones (which in euery thing are like to the state of Moyses, as the right childre of al one father) but all y^e hole religiō of al maner of folkes lyuing vnder the papacie, ought also to be referred hereunto. For it is nothing elles, but a certain mere hipocrisie: as (to let many other thinges passe) the only forme of their popishe penance (if ther were nothing elles) is hable to proue to be true. For although a mā were soiled in y^e synke of al the synnes, that are in y^e worlde, and ledde a life full of al myschies and wickednesse, all the hole yeare long, yet the only tyme of lent (though a man contynue still in synnes) were hable to make him holy & righteous. For if a man faste from fleshe y^e space, as sone as he hath gotten him a massmonging priest, to be his goostly father, as verteous a man as him selfe (and therfore the more gentil) & hath ones whispered out all the ragged manrolle of his synnes in his care, and greased his fist with some pēce, and

Nay, his
goostly care
mye.

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and bought a masse of twood: by & by
he hath full forgeuenesse of al his syn-
nes, and may fall again to the same
trade of life, and geue him self to the
same vices, and filthye synnes, that
he did before.

Bespydes this, it is more cleare than
the sunne light, that ther can non so
outrageous, none so cruel, non so hay-
nous, non so abominable a synne be
committed, but it may be clooked by
popes Bulles, and pardoned & quyte
remitted by the autoritie of his sea.

Than seing this gaire is commo-
ly thus, all the papistes must nedes
confesse (in despight of their noses) y
the B. of Rome is the chief autoz of al
hipocrisie, and the most frutesfull fa-
ther of hypocrites: and that he (wpyth
all trusty diligence and studious en-
deauour) dothe also accomplishe that
other worke of Antichrist, and ther-
fore (according to Danieles prophete)
he is to be taken for the very right An-
tichrist him self.

Daniel describing the thrid worke
manship of Antichrist, saithe thus.
He shall not regarde the God of his
fathers, yea he shall not care for
any

He and strong God: that is, he bathe
 deuised for him selfe suche a God: by
 whose seruice and religion, he is ad-
 uantaged with great abundaunce of
 richesse, honour, and glorie. And to
 vnderstande this mater the more
 fully, thus we must take it, good bre-
 thren. If we marke the B. of Rome,
 he will professe with his mouth the
 selfe same God, whom we acknowla-
 ge in the articles of the apostles. Cre-
 dei homineit playeng the hipocrite in
 this poynt, as he dothe in all other
 maters, he beleueth him not to be
 suche a God, as he vseth to professe
 him to be. For if a man marke his
 tradicions, and strayne him a litell
 harder, he shall see, that he beleueth
 not, that God the father hath a sonne,
 which became man for our sakes, and
 (being offred vp once for all on the
 altare of the crosse for vs) obteyned
 forgeuenesse of synnes, righteous-
 nesse, and saluacion for mankynde.
 But he ymagineth a farre other ma-
 ner of God, that is daily conured by
 massemonging priestes, enchaunte-
 mentes, to come downe in to breade,
 or in to the forme of breade, and the
 sub.

substance of bread being changed
in to the very substance of Christes
body, to be offered euery daye by the
priestes, vpon the altare, for the syn-
nes of the quicke & the dead. In what
point is this pretie Case God like vnto
him, whom we saue in our Crede, rose
again from the deade, ascended in to
heauen, and ther sitteth on the right
hande of God the father almightie,
vntil he come to iudge the quicke and
the deade: Doo we not see him plain-
ly, to be a new God, & cleane contrarie
from þe God of our fathers & elders?

For these are plaine contraries: to
be incarnate, and to com downe in
to a cake of bread: to be offered vponce
for all, on the altare of the crosse,
& many tymes vpon the popishe prie-
stes aultares: to be offered only
once by hym self, and euery daye
a thousand tymes by other priestes:
to be ascended in to heauen, and to
lye locked in a golden Vire: to sytte
on the fathers right hande in the king-
dome of heauen, vnto the daye of
iudgement, and to com downe daily
at the priestes coniuering in his bodie
by presence in to a piece of breade.

And

And yet this is euen that strong
and mightie God, by whose seruice
and helpe, Antichrist is promoted
vnto most highe power and dignitie.
For after that the rude ignoraut peo-
ple were perswaded, that Iesus Christ
(very God and very man) was called
out of heaue, by the priestes wordes,
and that they handled him with their
consecrated handes, and offered him
for mennes synnes, anon they were
in furthe autoritie with all men, that
euery man hadde them in most highe
honour, yea ther was none almost so
euil aduised, that thought not him
worthye to be punyshed, who so euer
attempted any thing against them.

And this augmented their dignitie
and power also, that whan they hadde
made this their God with their owne
wordes, they deliuered him to other
also to be eatē, howbeit not vnto eue-
ry body at auēture, but vnto such on-
ly, as were contented to shryue them
befoze hande vnto them, of all that
they hadde synned, either by worde or
dede. For by this secrete Legier de-
mayne of Confession that they haue
deuyfed, they could knowe the botom
of

of all mennes heartes, they could learne out all mennes purposes, they could boalt out, what al mē thought: yea they could (by those gostly fathers of their owne making) knowe the most secrete intentes and pryue counsailes of kinges and princes. For this was the othe of them all, that they were bounde to the sea of Rome by, that they should (to the vttermost of their possible power) withstande al mennes purposes and entreprises, and by all possible meanes, to lette those thinges, which they knewe to be noysō to the B. of Rome and his sea. By reason wherof, as sone as the B. of Rome beganne to haue any king or prince in suspicion, that he bare but small good will to his popishe dignitie or power: anon these gostly fathers wold grope him, & with crafty trickes hādle him so, that ther were no remedie, but he must nedes shryue hym, & poure into their bosoms, not only all þe he had done, but also al his intentes & purposes. Thā whan they sawe any dainger like to rise, or already in hādē against the sea of Rome, they were bounden by thett othe, to open all the

S hole

Antichrist

hole mater to their ordinary. And the ordinarie must shewe it to his superiour, and bidde him declare it to his bishop, or to the archbishop, by whose meanes it came at length to the pope him selfe. And whan he once knewe the mater, he could sone make shifte, to turne by syde downe al the attempts, that any prince hade intended against him.

And by this meanes (brethren) we see it come to passe by experience, that ther is no king nor prince, no nor yet emperour, that coulde be founde either so prudent, or so valeaunt a man, in compassing of his matters, that yf he were offended at the tyrannye of the bishoppes of Rome, was hable yet either to suppress it, or to escape it: no mary, a great sorte of them haue ben conquered and oppressed, by the driftes and craftie conueyaunces of the bishoppes of Rome. For the God Mayzim hathe a myghtier power, than they are hable to abide, whan so euer they dare once attempt any thynge against the tyrannye of Antichrist, the bishop of Rome.

This can Emperour Henry the
seuenth

The.iiiij.Homilie.

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Emperour
Henry the
7. poisoned with
the Sacrament.

seuenth of that name (among many other) well testifie: who whan he hade purposed to haue made the bishop of Rome, not very pleasaunt tarieng in Italye, was (by poison ministred vnto him in the sacramēt of the aultare) by a blacke frier of Senes, quyklye ridde out of the woꝛlde, in the Castell of Boncouent, as they call it.

This we reade was done the yere from Christes birth, M.CCC.XIIII. wel, lyke as the B. of Rome hath begoten vs this newe God, out of the ymaginacion of his owne bꝛaine, euen so hath he ordayned newe maner of godseruice for him. For he worshippeth not, nor serueth him, as the true luyng God ought to be serued and worshipped, in spirite and truthe: but as the prophete Daniel spake before- hāde, w golde, siluer, pꝛecious stones, and other gaye gaire, as they can not denye, seyng all the hole godseruice, y they occupie them selues withal, is as I saue. For bicause y must serue this God Mayzim a right, ther must nedes be a chalice of golde, and a patine of golde, or elles gilt at least. Ther must
S 2 be also

Antichrist

be also bestimentes, and copes of silke
or bellwet, dased wyth gold and preci-
ous stones. Ther are tapers stiked
on euery post, and light lampes han-
ged rounde about the churche. And
the rooke of the churche maketh a
dynne, wyth their synging & organe
pypping: so that if a man marke euery
one of their knackes in þe right kynde,
all their god seruice is rather like the
ruffling and sofly swashing of a prin-
ces courte, than the forme of religion.
Now this is the thrid workmanship
of Antichrist, which the most excellent
prophete Daniel ascribeth vnto him.

4. Antis-
christ shal
not care
for the lust
of women.

Fourthely. He shall not care (saith
Daniel) for the lust of women: that is,
he shall haue no lawfull affection of
loue towarde women. For Daniel
speaketh not here, of the vn honest fil-
thie loue and beastly lecherous lust,
but he meaneth that naturall & lawfull
loue, which almighty God graffed in
to mennes heartes, at the first origi-
nal beginnyng of thinges, for the ge-
neracion and preservation of man-
kynde: and did therwythall (by his
grace) ordayne the holy bande of ma-
trimonie, mynding that man should
not

not lyue alone, but in the lawes of wedlocke or matrimonie, which we call the lafull coupling together of one man and of one woman, according to Goddes institucion. The lust of this loue, that is to saye, the loue of wedlocke (saith Daniel) Antichrist shall not care for, nor shall haue any mynde vnto it. Well now, like as I haue shewed, that the sayenges of Daniel doo hitherto agree directly to the B. of Rome, euen so shall I be hable to proue this no lesse manifestly. For first of all, this kynde of men speake of the holy state of wedlocke (which by autoritie of all the hole scripture declareth to be Goddes owne ordinaunce) after suche sorte, y they deme it a prophane & an vncleane state. For how shall they chose, but thinke it a prophane and an vncleane state, seing they will not haue the Ministres of the churche in any wise to meddle w it, & forbidde them in their open lawes from marriage.

And bicause we should vnderstande, that this is the very propre workmanship of Antichrist, he went about this by and by at his first entraunce,

Antichrist.

seeing it was he, that should by leasure
worke the myserie of iniquitie. For
as y^e hystorie writours make repozte,
in the dayes of Emperour Constan-
tine the great, ther were some at the
couंसail of Nice, which thought it good
to bynde bishoppes, Ministres and di-
acones from mariage: Howbeit their
sentence was at that tyme repozsed
by Paphnutius a man bothe of a singu-
lar godly life, and of a notable con-
stant faithe. For he confessed mari-
age to be honourable, and that it is
chastitie for a man to lye wth his owne
wife, and perswaded the Counsaile, that
they should not make such a lawe, as
might minisre occasion either to the,
or to their wyues, to comyt fornicacio

Neuertheles albeit the furst waye
spedde not, yet they went to their bu-
synesse an other waye, & neuer ceased,
till (wyth alluring now these men,
now those men, to saye as they said)
they obteyned their purpose: and yet
it could not be bzought to passe among
the Germanes, vntill it was almost
to late, that is to saye, about **CCCC.**
yeares agoo, in the dayes of Empe-
rour Henry y^e 4. it was bzought about,
by

by(helhounde hildebrande, called) Bre-
gorie the 7. the barlet of all wicked-
nesse and mischief.

But to tell what frutes haue proce-
ded of this law, it nedeth not much re-
hearsal. For in this case though no mā
speake a worde, their owne beastly
lustes tel, their owne hoozemonging
declareth, & their owne cirkolde ma-
king(wherwyth they haue defiled the
hole churche) cryeth out vpon them.

Well, if we take here this worde
lust, either for y only loue to womē, or
for y desire of womanes cōpany, we
must speake y of these most holy and
most blessed fathers (& God before) y
is to filthie, & to badde to be spokē, yea
no christiane eares could abyde it, but
y y playne truthe of the mater wolde
force mē to speake. For we must saye,
y these mē are not so muche enanion-
red w y lust & naturall cōpany of wo-
mē, as they are mare woode vpo y a-
bominable beastly lust of buggery,
which synne God reuenged in tymes
past w flamyng fire frō heauē, & com-
maunded it to be punyshed w like cor-
rectiō. And yet these helhōudes so haue
it, & are so rageing madde vpo it, y it is

Antichrist

manifest, bothe they and theye courtiers committe it, and no man saithe, blacke is their eye. In this behalfe I wil take recoorde to as many, as by any euil lucke haue euer ben brought to that Sodomitical stewed state, and haue hade to doo in Popes, Cardinales, and bishoppes courtes & retinues.

5. Anti-
christ ge-
ueth re-
wardes to
suche as
obeye him

Fyftchly Daniel saythe, that Antichrist shal also rewarde them with his treasures, that wilbe content to serue, to honour, & to acknowlage that God Mayzim of his. And Daniel maketh mencio here of thzee maner of rewar- des. For first he sayth, that he shal ad- uance them to honour, that is to say, with glozious titles and names. Se- condly he shal make them lordes ouer many people. Thirdly he shal distri- bute the lande vnto them with rewar- des. Which thinges (yf we wil searche the dedes and stozies of bishoppes of Rome) we maye fynde to be, euen as Daniel tolde befoze.

First the very tricke of their owne workmanship is, to set vp those, that be of their secte, with highe honoura- ble titles, & to aduance their names with glozious gaye stiles. So in ty- mes past he adcurnd Pipine wth

stile of Most christian Kyng, bycause
he apded the sea of Rome, and delyue-
red the God Mayzin, from the power
of Ambardes, & enriched him also w
great landes, & exceeding great priuile-
ges. And the frenche kynges beare
them selues highe, vpo the honour of
that stile even at this present daye.

The stile
of most
christian
king geue
by the B.
of Ro. to
pipine the
traitour.

Lykewyse mynding to decke the
king of Englande also w a new stile,
he gaue him (aboue.20. yeares agoe)
the name of Defendour of the saythe,
in so much that he made a great a do,
without regarde of the kinges regal
estate, to haue set the king (bycause of
that stile) agaisst Lutere, & most earnest
aduersary of y sea of R. & most inat-
rible beater downe of the Popes tyrā-
nie. But what nede we to make reher-
sal of kinges, & other folkes (of whom
some are called most renowned, some
catholike, some defendours of the sea
Apostolike) whan we see befoze our
eyes, a mightie rable of popishe prela-
tes, y bragge & loke aloft, by those glo-
rious gay stiles: ffor of them ther be,
that they cal Cardinales, as thoughe
they were *Cardines ecclesie christiane*, the
very true & persite sure bankes of Chris-

Defendour
of the
faith.

thes church. Ther be y haue obteyned
to be called not only (Paters) fathers, but
also Patriarkes, as though they were
newe Abrahames, and fathers of the
faithfull. And ther be som, that we
must nedes call bishoppes, as y gene
attendaunce to the charge of the
church, and haue the office of ouer-
seers and watchmen.

Hereunto perceyue y names of most
profoude learned Doctours, Our
maistres, the Reuerende, the most Reue-
rende, the Seraphical ordres, y malle
or confoundours of heretikes, most dea-
rely beloued children, & infinite other
suche, which a man maye thinke doo
farre excede ambicio it self. And these
be the honours, which the B. of Rome
aduanceth the y folowe his secte, wal.
But like as his wonted custome is, to
adourne these w glazious gaye stiles,
euē so cōtrary wise, those y dephye his
tirānye, are wiped besides al their ho-
nours & dignities, & are called by most
bitter & horrible names. For y papi-
stes crye out vpo the, & (as though it
were but a small mater, to call them
wicked) they name the rearsers of Chri-
stes seameles coate, Disturbours of the
church

churche, corruptours of christes spouse,
 Seducers, heretikes, churche robbers,
 Traitors, and damnable wretches:
 yea ther can not be deuised so cruell,
 no: so horrible a kynde of villanous
 speche, but þ papistes thike it not bad
 ynough, to be spewed out against
 such men. Also the B. of Rome accom-
 plisheth þ secōde poit accozding to Da-
 nieles pphetic, þ is, he maketh them þ
 serue him & his God mayzim, Lordes,
 & princes, & kinges. As about þ furst
 begynnynge of his power & tyrānye,
 he deposed Chilpericus þ frēche king
 frō his regalestate, bicause he was a
 quiete, sobre, & a softe spirited mā, & no
 thig for his purpose: & maketh Pipine
 (his great frēde, & a wōderous experte
 & a forwarde mā in cōpassing of ma-
 ters) þ king of fraūce. And after the
 same facion, bicause he was greued
 at þ Breke empours, for disobeyeng
 him, he put thē out of their empire, &
 made Charles þ sōne of pipine empe-
 rour, bicause he was a zelous folower
 of his fathers examples. Again this
 pranke ought to be reckoned among
 his felowes, that chaunced after-
 warde to þ frēche kinges also by like
 entere

The.iiij.Homilie.

we beare them a grudge: and straightwaies putteth in other, whom he perceaueth moze fitte to serue his turne: yea he dothe also graunt men authoritie, to cast out, whom he wil haue cast out of their kingdomes, and to take vpon the the gouernemēt of those realmes, hauing otherwise no title ther to, either by goddes lawe, or mānes lawe

Such a maner of parte (we reade) was plaide about the yeaere of our Lo:de MCCC. whan the B. of Rome appointed the realme of Fraunce, to Albertus y king of y Romanes, & wolde haue depriued king Philip of his ancient possession, bicause he wolde haue stopped the open entries of his realme, to holde out the rauenyng Romanes. The like chaunce happened also, to the Archebischop of Nence, by the drift and false fetch of Pius B. of Rome. For whan the archebischop somewhat grudged at the vntreasonable sommes (wher of the bishoppes of Rome polled at y bishopriches of Germanie) and wolde sayne haue hade his tennautes and people of his iurisdiction no moze so pilled and polled by their false craftes and subtilties,

by & by the B. of Rome stripped him
out of his bishoplie honour and dig-
nitie, and a newe bishop (at the same
B. of Romes commaundement) was
put in his rowme. That mater was
the occasion of wonderful soze dissen-
siones, and warres, that many prin-
ces of Germanie (yea and that the
greatest princes) were combred with
al. But the ende of that tragedie was
a most bloody piece of worke. For at
leinght the citie of Mence (after gre-
uous and bloody fieldes foughten)
was betrayed and taken, euery strete
ranne streames of the slayne citezi-
nes blood, and all maner of wicked-
nesse done in it (that the insolencie of
a proude conquerour lusteth to doo)
and so the citie was miserably spoiled
of her libertie: that wher it hade ben
afore an imperial citie, it is in subie-
ction (perforce) to abominable barodie
bishops, & lecherous polleshorne masse
mōging priestes, eue vnto this daye.
But what dede is it to rehearse olde
maters, whan present new maters
can beare large witnesse therof
pnowgh? For after that Germanye
being lightened by the worde of God,
receas

Antichrist

recreated her ele light, and hauing
throwne awaye the yoke of the
popes tyrannie, will nother acknow-
lage the B. of Rome supreme head
of the churche, nor bouchethsafe to
worship and serue that God of his,
Mayzim: the B. of Rome thought it
not ynough to make warres vpo the
wretche people, that hade ben long
punished with hongre, and deathe
of enery thing: but also (to make mer-
riles cruell souldiours the more gre-
dy vpon vs) he wold haue al Germa-
nie, and all the substance therof, to
be his mennes praye. And thus the .5.
piece of Antichristes workmanship
must nedes be fulfilled, according to
Danieles prophetic: that he must be-
stowe realmes and lades at his plea-
sure, for rewarde and feo, vpon them,
which serue Mayzim that God of his,

6. Anti
christ
hathe do-
minion ou-
er treas-
sures of
golde and
Silver &c

The sixthe worke that Daniel as-
scribeth in the same place vnto Anti-
christ, is this: y he sayth, he shall haue
dominion ouer treasures of golde, &
silver, and al precious felwelles.

As for this mater we shalbe hable
to take the bishoppes of Rome, nolesse
apparently with the maner hereof,
than

than we haue proued those maters,
 y we haue treated vpon al this while
 hitherto. For after that the church
 (in the tyme of emperour Constantine
 the great) beganne to possesse golde
 and siluer, and to florish in y wealth
 of this worlde, than it beganne also
 to abuse the same wealthe in religiō,
 to set vp a godseruice: by and by a fo-
 lish & a pernicious errour toke roote
 and growed vp, in the simple commō
 sorte and vnlearned peoples heartes,
 so that they thought this gaye, gorge-
 ous, and riche golden glystring god-
 seruice was better, and more accepta-
 ble vnto that God, than their olde
 bare religion was. Now this errour
 being fastened in folkes heartes,
 engedzed an other errour more gre-
 uous and more pernicious thā it self.
 For hereof came the opinion and be-
 lefe of many, that the saluaciō of sou-
 les and the kingdome of heauē might
 be redeemed for golde, siluer, precious
 stones, and other earthey substaunce,
 if they gaue them either vnto priestes
 or vnto religious men, to the mainte-
 nauce of their churches, monasteries,
 colleges, & other external godseruice.

Note well

T

Now

Antichrist

Note how
errour cau
sed landes
and riches
vnto the
shauelins
ges, chur
che,

Nowe here came the sacrificiſing
popiſhe prieſtes gayne in, the deuill
and all. Hereby alſo was great ſub
ſtaunce gathered in euery place, vn
der a bayne pretenſe of the church,
wherby their tyrannye was mighti
ly eſtabliſhed. For kyng Pipine be
yng bewitched wth the perſuaſion of
this errour, gaue Rauenna, and all
the Exarcheſhip, wth many other
places (which he had taken from the
Emperour of the Brekes) vnto the
church of Rome: to make amends
for his ſynne, that he had done, both
in wrongfully taking the kingdome
vpon him, and in much effuſion of
blood, which he had vniuſly ſpilte.

After that, Pipines ſonne Carolus
magnus, being deceaued wth ſ like
errour, confirmed that his father
had geuen: and gaue more alſo of his
owne. And that made him (without
any other conſideracion) to leaue ſo
many churches enriched, ſo many col
leges and monaſteries excedyng ry
chely endued, wth his ſubſtaunce.
Then his ſonne Lewis (which was
called Deuſ) ſucceeding his father, bou
ched ſafe (vpon the ſame perſuaſions)
not

not only to confirme the gifte of his graundfather, and of his father : but also to geue the citie of Rome, and all the liberties therof, frely vnto the bi-shoppes of Rome.

Other princes also folowed their example, and so did lordes and gentlemen . yea citezines and vplandishe menne (as many as were somewhat wealthe) gaue wonderfull muche treasure of golde and siluer, to serue the God Mayzim withall: and so they furnished Antichrist & his, with exceeding great abundaunce of richesse.

In the meane space ther crept out a newe kynde of men (Cloistre men) and of them ther became diuerse orders, which were the actiuest men alvye, in scraping of rycheesse together. For they get not only great treasures of ready money, but also very large possessions of lādes in a shorte space. Herein I wilbe reported to y^e wealthe of them, that lyued after the most beggerlye sorte among them: euen the frauncisce friers & the Dominike friers, whom they called by an other name, friers preachers. For albeit their orders were confirmed by autozitie of

*Cloistererū
fratres in
vnum kna
ues all
quod wila
liam Soa
mer.*

Antichrist

the bishoppes of Rome with in these
CCC. yeares past, that is to saye, the
yeares of our Lorde. M. CCC. and.
M. CCxiiij. yet they haue gotten so
muche substaunce and richesse with
in so shorte a tyme, as were ynough
to fynde many thousaundes a lyuing.
Besides this we see, that they haue
builded so many monasteries (muche
fairer than kinges and princes pala-
ces) so as a man can not fynde either
any king oz emperour, that were ha-
ble to beare the costly charges therof.
And yet not content with these, they
haue gotē together so many ymages
of great wedges of golde and siluer,
so many chalices, so many patines, so
many candlestyckes, so many dishes,
and infinite other suche kynde of bel-
lles of golde and siluer, yea and so
many copes and bestmētes, bzoudzed
with golde, & set with pzeious stones,
that if they were laide all vpon an
heape, they were hable to excede the
wealthe of *Cresus* and *Myda*.

This we maye saye furthermore,
as the truthe of the mater it selfe ap-
peareth: that these holy theues (that
are the chiefeſt bzaggers of pouertie)
are

are come to so highe wealthe, that a
a pooze greasy grape frier may walke
all the worlde ouer almost, and cost
him neuer a peny, bicause he may
fynde euery daye a house of grape
friers, and ther lyue as it were of his
owne, among his brethzen. And in
dede these me are the most beggerly,
of al the mebres that Antichrist hath.
I speake not now of mytred bishop=
pes, and swashing abbottes, which
wilbe called and regarded as princes,
and kepe astate as if they were Loz=
des. I speake not of Cardinales and
popes, which goo farre beyode world=
ly princes, in wealthe & in streynight
of reigntyng. Tushe, the deuill is so
muche these mennes good Lozde, and
they haue so muche dominion ouer
the treasures of the earthe, that those
thiges be euē their owne good, which
other men haue the possession of, and
are not yet deliuered vnto their han=
des. For aslone as their desire is, to
enlarge their substaunce, they haue
an hundred knackes in their budget,
to pike mennes secrete treasures, out
of their priuie cofers. For the helpe
of this mater serue their oft chaunge

Antichrist

ing and encreaceing of their pardon bulles, their newe staciōs, newe fōūde reliques, and pzeaching of the crosse, against the inualions of the Turkes, and other suche like trickes, wherw their custome is (lyke vnsaciabie cozmoranes) to rauine & deuoure by all to them selues. These be y sire woꝝkes of Antichrist, which are mencioned in the.ii. chaptre of Daniel.

7. Antichrist mo-
ueth bas-
tail agaiſt
the
Sayntes.

Now remayneth the seuenth and last woꝝke of Antichrist, which is specified in fewe woꝝdes, by Daniel in his 7. Cha. where he writeth, that the litel hoꝝne (that is to saye, Antichrist) made batail against the saintes, & pzeailed against them. And in dede this is his owne right natural woꝝke, for wout it he could in no wise be Antichrist. For seing Antichrist is y aduersary of Iesus Christ, our Lorde & only sauour, bothe in name and mater, he must nedes make warre against all them, that faithfully beleue in Christ, & are sanctified by his merite & death. For they are not only called saintes in the scriptures, which ar departed this lyfe, and reigne in heauē (as the rude sorte of popishe people are wont to thinke

who be cal-
led Saintes
in the
scriptures.

thinke) but al suche also as are sancti-
 fied, clensed, & washed by the blood of
 the sonne of God, yea & all maner of
 faythfull people, that knowe that they
 are scoured cleane, from the filthe of
 their sinnes, by the only merite of Chri-
 stes death & passion, and stedfastly be-
 leue, that they are made righteous be-
 fore God the father, & shall lyue after
 this lyfe for euer, and enioye the bene-
 fites of suche a ioyous felicitie, as ne-
 uer shall ende. And these sayntes hathe
 the B. of Rome alwayes made bataile
 against, with the violent force of his
 tirannie, as one that could neuer a-
 lyde the faith & religiō, that they were
 of. For yf men holde of none, but only
 Christ, yf they put their hole trust in
 the merite of his death, & yf they con-
 fesse him to be the sole & only sauour
 and redemer of al the hole world: thā
 maye the B. of Rome put by his py-
 pes, thā may he take his leane of his
 great gainyng money marte, thā his
 pardone marchaundise stynketh, thā
 his Bulles are not sette a strawe by,
 than gothe his great gaynes of golde
 and siluer awaye, that hade wonte to
 come in for y soules, that lyc pelyng

Antichrist.

in the paynles paynes of his pske-
purce purgatoire. Than may he pisse
out the flamyng fire of that colde
scalding house, for any moze vaūtage
it bringeth.

But how wold ye haue mē to abyde
this, that are all together geuen to
delices, voluptuoussnesse, and pꝛide:
Therfoze ther is clashing of olde har-
nesse, and batail is a brewing against
the Lordes sayntes, wherunto the B.
of Rome bothe geueth the onsette, and
taketh vp the mater. As for this
gaire, we may see it to be true, moze
clearly thā the daye light, if we note,
what hath happened wīn the space
Iob, Hm. of this one age. In Boheme, God by
his decreed pꝛouidēce stered vp John
Hus (a singular famous mā, bothe
of learning and of godly life) which
whan he hade diligently searched the
mysteries of the holy scripture, sone
espied also the B. of Romes tyrannie,
and abominable ambiciō in h church,
and disclosed it vnto many mē of his
tyme. But as sone as he (like a godly &
a blessed man) begonne to attempte
this mater, these purpled fathers, and
ambitious rufflig lusty guttes, being
afraide

afraide, least their power & dignitie
wolde decaye, neuer ceased layeng
baites to catche him, till they hade
(throughe false flatteryng promises)
brought him wⁱⁿ their clowches, at
the counsaile of Constaunce, & ther (con-
trarie to their open fidelitie, yea con-
trary to the emperours faithfull pro-
mise also) they burned him: and for
non other cause, but for the truthe
sake. And yet not being content wth \hat{p}
hainous crueltie, b^ruist doing, and
falsehead, they also moued muche cru-
ell warres, against the Bohemies, &
stered by the force and power of \hat{p} hole
empire, sondry tymes against them.

But what nede we to rehearse olde
exāples: Let vs marke their doinges
in our dayes, and we shal sone knowe
 \hat{p} batailles, that Antichrist maketh a-
gainst the Lordes sayntes. For euery
man knoweth, that his tyrātie hath
ben so cruell (now for these 20. yeaeres
and moze) that no man lyuing might
(so hardye) fynde fault at their abo-
minable popishe supersticion: no mā
might also affirme, \hat{p} Christ our Lorde
is the only king, the only priest, and
the only saueour of the worlde, but

As

he

Antichrist

he should be had by h backe for it. For
assone as any man confessed Christ,
to be the only head of the church, and
the only saueour of the worlde, he was
hade straightwaies to prison, and
laden wyth as many fetters, as he
could beare: and either he died ther
miserably (wyth the stycke of the pri-
son) or elles he was hanged, or slayne,
or elles burned, and suffred as muche
torment, as could be deuised: so that
the lightest punishment was to be
banished. And if any prince (abhorrig
suche horrible crueltie) wold not be
their slaughterman, vpon his owne
subiectes, by and by he began also to
be suspecte of herselfe: and was layde
watche for, by these gaye goosly fa-
thers. In this behalfe, I reporte me
to those faithfull christians, that lye
yet still in prison. I reporte me to the
swores, to the halters, and ryuers,
wherwyth they were murdered most
cruelly. I reporte me to h galowes &
stakes in euery place, wher their
dead bodies heng. I reporte me to h
feldes and groudes, wher an infinite
nombze of them were slayne, for they
are moo than any true christian man
can

can thinke, bpō wout weping teares.
 And yet for all this, þe cruell beast (not
 contenting him self to be filled wth so
 bocherly a slaughter of sayntes) what
 he perceaueth, that the doctrine and
 faithe of Christ, is stronger than all his
 tormētes & punyshementes, thought
 good to steepe by the most cruell peo-
 ple in all the worlde, & þe most deadly
 foes of the name of Germanie, to des-
 troye (wth fire & sweorde) thē that take
 Christ for their only saueour, & wil not
 be contēt, to worship the B. of Rome,
 nor his God Mayzim.

In this place we ought also to
 marke this well (most louyng brethē
 in Christ) that the prophet Daniel
 saithe, that Antichrist shall not only
 make batail against the Lordes sayn-
 tes, but also that he shal haue þe bypper-
 hande of them. For he speaketh not
 thus, to thintent we shoulde be a-
 fraide, & cast downe our heartes al to-
 gether, but he vttereth & meaneth (by
 these his wordes) after þe sorte þe Christ
 our Lorde speaketh of, in Iohn: The
 time shal com þe who so euer filleth you,
 shal thinke, he dothe God seruice Jo. 16
 For what so euer is spokē cōcernyng

*Antiebrist
 shall pres-
 uaile as
 gainst the
 Sayntes,*

Jo. 16

Anti

Antichrist

Antichristes successe and victozies, it must be vnderstande, but of y^e bodiēs, and externall goodes of the sayntes, or faithfull people. For God our heauenly father dothe somtymes permyt either Antichrist or other aduersaries of his name, and of his people, to haue som power and to spoile his flocke of life and goodes, bicause wher they (which ought to haue serued him) were geue to muche vnto the worlde, and neglected those thinges, that are diuine & heauēly. And this (we reade) hath ben the p^rincipall cause, almost of all persecuciōs. Howbeit the Lorde dothe not neglecte, to saue those that his be, for all that: but defendeth thē vnder his owne fatherly p^rotectiō, most safely. And whan his people be tried with the crosse, and blustering stormes of persecuciōs (as Gold and siluer are tried in the fire) they are scowred cleane, from all dross of mānes infirmitie, and of fleshly desires: so that their soules departe, not only without any harme, but also moze holy and muche the perfiter.

¶ Pe. 1.

Wherefoze it is conuenient for vs, not to be afraide in any wise, of this present

present psecucion, which we see raised
by Antichristes drift and false fetches:
But (as it becometh hearty souldi-
ours) let vs rather reioyce that ther is
occassone offred vs to shewe a special-
tie, and a persite lesson of our faith,
and (with lusty courages) to beate
Antichrist backe, by the aide of so no-
ble a captain, Christ our most victori-
ous king: but not wth outward marcial
weaponnes (which Antichrist is smal-
ly afraide of) but with true repentaū-
ce, with the amendement of life, with
constaunt faith, with patience, and
with continual feruent prayers: for
as these be most acceptable vnto god,
euen so their custome is to burst alon-
g^e all the violent force that satan be-
deth against vs, and also to ouer-
throwe the counsailes of Christs ene-
mies. For these are the weaponnes,
that the Lord hath deliuered vnto his
churche, and he hath promised to be
present him self, to assiste it. Therfore
(brethren) Christ seeth the daungers,
that his churche is in, he beholdeth
the painfull labours of his people,
he seeth the cruell and horrible deuil-
ies and doinges of Antichristian mē,
h^e

Antichrist

he seeth his enemies, and y wolues y bere his church: yea he not only seeth them, but he also bypdeleth the & ruleth the, nother dothe he suffre the, to raine any farther, thā he seeth it profitable for vs, & al his faithfull flocke.

Recligent & forgetfull childre must nedes taste of the rodde: and the rebellious stubburne fleshe must nedes be walked w a good cudgell, & in a staves ende. The Lordes rodde & staffe is the crosse of persecuciō, which he sendeth by the cruell enemies of his name.

As for them, they folowe theyr owne lust, and are geuen al together to the seruing of the filthie fleshe: and euen the the Lord bleseth as a meane, to chastise our fleshe w all. And in case God fynde y in vs (by their meanes) that he is desirous to doo, he is hable (in a moment) bothe to deliuer vs, & to tame their tirannie, surely ynough. This mater is witnessed by the vngacious ende of Pharaο, the shamefull deathe of Senacherib king of the Assyrians, and the most wofull ende of many suche tirannes as they were. Now let these suffice to be spoken in the fourth place, concernyng Antichristes

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thes woꝝkes and practises: Wherby
it appeareth most manifestly (as it
dothe by the other sayenges that are
mencioned befoze) that the B. of Rome,
is that notable and mightie hounge An
tichrist, whom God wold haue reuea
led, in þ̄ oracles of hys woꝝde, by Da
niel, and the rest of the prophetes.

Now therfore, let vs passe ouer
vnto the fifthe special poit of that we
haue in hande, that we maye conside
r w̄ what weapones Antichrist shal ob
teyne, enlarge, & mayntene his king
dom. And these it is necessary for vs,
to haue skilful knowlage of, that we
maye the moze handsomly beware of
them, and arme our selues the moze
strongly against his tirannie. For as
in feates of warre, it is a good piece of
the victorie, if a man can knowe his
enemies weapones, & put by þ̄ strokes:
euen so the same is specially requisite
for vs, in this soꝝe fraye of Ch̄ist our
king. And as for the hole furniture,
and all the weapones, wherwith An
tichrist dothe bothe defende him self &
make batail against other, the apostle
Paule in his seconde epistle to
the Thessalonianes comprehendeth
them

5. Antichristes.
weapones

Antichrist

them all in fewe wordes, sayeing that Antichrist shall come after the working of sata, with all power, and with lyeng signes and wondres, and with all deceauablenesse of vnrighteousnesse,

what the
power of
Sathan is

Io. 8.

In these wordes we must note (brethren) that the apostle saith, all Antichristes power, al his streynight, and all his weapones shalbe deuillish: so that he teacheth vs, that Antichrist shall orde all his affaires, after the working of sathan. Therfore if we marke, what kynde a thing the power of sathan is, we shall also most perfittly perceaue, what Antichristes streynight and weapones be. And albeit Pauls wordes might suffice, to make this mater playne, yet let vs hear Christ the eternal wisdo of God the father speake, which talketh thus of sathan the prince of the worlde: He was a murtherour from þe begynnyng, and stode not in the truthe, for the truthe is not in him. When he speaketh a lye, he speaketh of his owne: for he is a lyer, and the father of lies.

Christ here comprehendeth all the streynight, and all the weapones of the deuile in two kyndes: murther,
and

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& lyeing. By this worde (Lyes) he vnderstandeth al that is contrarie to the truthe, and also his sleighthes, his giles, his false fraudes, and deceaueablenesse, as well in wordes & dedes, as in miracles & doctrine. And this terme (Murder) cōteyneth al wrongful violence, al temerarious attemptes, al the force, al þe tirannie, and all the power that men are violently pressed withal. And that these haue ben alwaies þe deuilles tooles & weapones, it is manifest by many examples, sence the begynnyng of the worlde. For thus he deceaued our furst parētes with false promises, & robbed them of paradise, & of their blessed state: & (as muche as in him lay) he spoiled the also of euerlasting life. And afterwarde (throughe murder) he made warre bi their furst begotē sone Cayn, against true religiō & þe folowers therof: & euer sithence, he hath shewed him self such a one, as his furst frutes had shewed, that he wolde be. Now seing the holy goost reporteth, that Antichrist shalbe armed with the deuilles weapons (Lyes and murder) it standeth vs in hande to trye these also to be in þe B. of some whom

Lieing.

Murder.

7

Antichrist

2.Timo.3.

scripture they haue for their trinkettes, they are not ashamed, to saye, that they lacke that: but they rather heape lies vpon lies, and bring out a certain newlye blasphemous glose: Thus they saye, al is not cōteined in scriptures, that is necessary for man, to obteyne saluacion by. As for the autoritie of the holy goost, they are not afraide of it, which making answer to their blasphemous sayeng, speaketh by the apostle S. Paule, in plaine wordes: All scripture geuen by inspiration of God, is profitable to teache, to reprove, to amende, and to informe in righteousnesse, that the man of God may be hole or persite, prepared to all good workes.

What can be spoken more clearely, more pithily, & more euidently, than these wordes be? The apostle Paule (the chosen instrument of God) being endued with the spirit of Christ, saith: that all the scripture is inspired of God, and that therfore it is profitable and effectually, not only to teache, to monishe and amende, but to this vse, that also the man of God may be hole, persite, and fitte to doo all thing that

that God iudgeth to be good, & is good in dede. Howbeit those most shameles and most lyeng deceauours (without reuerence to the autoritie of these wordes) wher they dare not denye, but the scripture is inspired of God, yet they saye, it is vnperfite: and prate, that all thinges are not conteyned in the scripture, that man hath neede of, to saluacion and to religion.

And is God vnperfite? O shameles impudencie. Shall we cal that vnperfite, which is set furth by god, through the spirit of truthe, and thinke that perfite and absolute, which was inuented by the rashe reason of man? But Pauls wordes teache vs a greater mater yet, than al this. For if the scriptures make a man perfite & fitte vnto all good workes, than can it not be a good worke, that is required, hauing non autoritie of scriptures to beare it: & therefore they shall neuer, worthily be called good workes, which they require besides the autoritie of the scriptures. Let these bayne houndes lose and ridde them selues out of this knotte, if they can. But they must needs fight with lyes (the

¶ 3 verp

Note well,

Good workes.

Antichrist

very olone propre weapons of satan) that in thus speaking, they may both plucke the vnlearned rude comon people, from the truthe of the scriptures, and also to tye them to the like peny tradicions of mennes deuising. yet to vtter them selues moze openly, they doo not only set vp these kinde of lies, but also they fight wth false tokens and lyeng w^oders, wherof Paule maketh mencio here, & Christ hath biddē vs, to beware of thē. For who is it, y^e knoweth not the endles heape of tokens, y^e flyering friers & mūnyng massepresters were wont to prate openly of, in the papacie? For somtyme they seyne, that soules appeare, & make mone vnto them, somtyme they declare miracles wrought by ymages, somtyme they preache of wonders, wrought by the bread Bod of the aultare, & infinit suche other trickes they ymagine daily, wherby they maye the moze easily cheoppe men downe, into the kyngdome of darkenesse, & hold thē downe surely, whā they haue them once ther. Therefore (bretthren) to thintent we be not begiled herein, we must note, that ther be false signes & wonders: & that,
by

False tokens,

by two maner of false meanes. For
furst ther are oftentimes signes feyned,
that are false in dede, wherby y is
thought to be done, that is not done
in dede. And of this sorte, are sleighty
wiles, fraudes, enchaütements, & al
deceauable trickes, y simple soules
are deceaued wiall. Secodely, ther are
other tokes, wherin it is done in dede,
that we heare oꝛ see done: and yet it is
not done, either by y woꝝking of God,
oꝛ naturally, but by the very woꝝking
of the Devil. And those are woꝝthy al
so to be called false tokens, & lyeng woꝝ
ders: bycause they leade mēnes cōsci-
ences, not into the knowlage of God,
and of the truthe, but rather pul them
from it, and most commonly they
bynde men to lyes, to ydolatrie, and
to supersticion, oꝛ at least confirme
them the moze surely, that set their
myndes vpon suche fantasies. And of
this kynde of tokens, we reade partly
that those were, which the scripture
sayeth, Wharaos soꝛcerers fought a-
gaynst Moles and Aaron withall:
and yet they were in no wyse hable
so abyde those mirables, that were
done, by y woꝝkyng of goddes power.

Antichrist

For like as the Deuil can not abide the
maiestie and power of God, euen
so are not his woꝝkes hable to stande,
in the presence of the woꝝkes & mira-
cles of God. And if we will houl out
the papistes pranks, & their feyned
fantasies, we may fynde false tokens
of bothe these sortes. For how many
tymes, doo these false deceaueable bar-
lettes affirme thinges to be done, that
were neuer done: how often doo ei-
ther the sacrificeing priestes feyne, the
soules appeare vnto them, or friers &
cloisterers make lies of good spirites
or euil spirites, wher as they either
hunt for aduaūtage, at the ruder sorte
of peoples hādes, or haue a pleasure to
see, how simple folkes be, or elles (vn-
der that colour) they serue their owne
lust & hoozish filthinesse? I reporte
me to their owne dedes, entrepꝛyses,
maners, and consciences, and if they
will save truthe, they shall tell of suche
knackes, as it is abominable for any
man, to haue wꝛitten them, and a chꝛi-
stian mannes eares can not abide the
hearing of the. And I pray you, what
great towne, or what monasterie shal
we speake of the hath not ben aduaūced
ty

by one false and lyeng token oꝛ other: how oftē haue the graye friers made lies of their francisce: how oftē haue the blacke friers made lowde lies of y^e blessed virgin Mary, of Barbara, Katherine, and of Christ our Lorde himself: And among these, it shall not be farre amisse to reckon, what a miracle they haue feyned of the sacrament of the aultare.

For they saye, that the bread hath changed his substance, & is altered in to the very substance of y^e bodye of Christ, & yet the accidentes remainyng still: that is to saye, the qualitie & quantitie. And y^e doctrine they beate bpō so shamelesly, y^e albeit they see al the senses of man to denye it, and that non autoꝛitie of the scripture serueth to their feyned fantasie, yet they are not afraide, to make men to take it for a miracle, and to beleue it, whether they will oꝛ not.

And like as these rakehelles are most nymble in forgeing of miracles. so they want not their other maner of lyeng wonders, which are done by y^e working of the Deuil. For he is present wth his chosen instrumentes, and

as

(like

*The bread
God the
chief of all
miracles.*

Antichrist

(like a diligent preaching prelate) he watcheth that he be not disturbed of this so pleasant a tragedie: Wherby it is certain, that many wōders be done by his power. For herunto pteyne the sondry appearinges of spirites about graues, their mone making, their growlinges, their howling, their weeping, & also their fyrie faciōs, & horrible likenesses, whō the synple commō people hath beleued (al this while) were dead mē's soules. But whose this tragedie is, & who is the playour of it, it may easily be perceaued, if we marke their cōiuringes. For as sone as those spirites be coniured by a priest, they seyne the to be som dead mennes soule, they tel what incredible paynes they abide in the fyre of purgatorie, they cōplayne of their tormenting, and require helpe of their heires. And if the question be asked, what it is, that must helpe them, they saie, a certain nōbre of masses, certayn mynnyng daies, certain meritorious praiers, & certai suche other gayre which get friers, and priestes money, but they plucke mennes heartes from God and from the truthe, and wrape them in superstitious

persticious and idolatrous errours. But as soon as their heires haue done once, as the deuill moueth them to doo, ther is no more sorow, ther is no more mourning, ther is no more gromping: no, ther is no more voice heard: and so the wretche people thinke they haue holpen a soule, that was in daungier, whan they haue done nothing elles, but most acceptable seruice to the deuill.

Of the same sorte be the miracles, that are wrought by ymages, whether they be feyned by the false lyeng craftye conueyaunce of man, or stirred by the working of the deuill him self. For ther were of the most famous ymages, that men beleeued, som wept, som spake, som shifed them selues fro one place to an other. And som of them were called great workers of healing miracles, and were set furthe gorgeously with a great sight of curses hanged about them. And bicause men should not only take sayntes for their health, & other good turnes (which was wicked ynough of it self) we are sure, y they gaue names to sayntes, after y places & ymages, which

Antichrist.

There were
suche ladies
as pleyntie
in Englan
de, besides
roodes, &
many
other,

which they were worshipped in. By
reason wherof, they sayed that our
lady of Aquen wrought one miracle,
our lady of Laurete an other, our lady
of the wood an other, and our lady of
Regensburigh an other: tushe ther be
other miracles besides these that I
reckoned by, a great deale more wor-
thy to be wondred at: howbeit I dare
not saye, whether our posteritie will
geue credite to them or not. For I
haue sene (with in the tyme of my re-
membzaunce) men in a great sodayn
(not purposing any such thing afore)
reue as faste as their fete could beare
them, and as if they hade ben out of
their wittes, thzee or foure myles to
an ymage, and ther lye prostrate. ij.
or. iij. houres together, as if they hade
ben half dead, and than come to their
mynde again, and so rise by and com
(fayre and manerly) home.

This mater is more newe, and ouer
lately done, than to be denyed. At Re-
gensburgh ther was a lady (that was
much spoken of for this kynde of
miracle) whom they called Our ladie
of beaurie, trymmed with a crowne
and a regal sceptre more like Juno
than

thā þ blessed birgin Mary. But what
nede we to make many wordes about
this mater, seing all men knowe,
that ther was exceding great pley-
tie of suche maner of miracles, in eue-
ry place: which not wistanding were
lyes, as a man may perceave clearely
by this one argument, that what
feate so euer they attempted to doo,
was cleane contrary to the trade of
Goddess worde.

And forasmuche as al men are not
so ignorant & blynde, that all doo
suffre them selues to be deceaued and
blynded, wth this furst sweorde of
Antichrist, that is, lies and false mi-
racles: Daule ascribeth vnto him that
other sweorde of sathan also, that is,
open violent force and power to doo
wrong, wherwth he may openly
laye vpon them, that resiste him, and
opprelle and make them to couche,
that speake against him. And this
we may see, as playnly in the Bi-
shoppes of Rome, as we doo their
lies and false craftes. For furst,
they are furnished well ynough, wth
their owne streynght, and their
owne power. They haue great cities
obedient

*Antichrist
fighteth!
wyt open
force.*

Antichrist.

obedient at their commaundement. They haue great countreyes, and great menne vnder their subiection and antozitie, they haue great hostes of baleāt and wel furnished warlike mē, they haue also harnesse and weapons for the warres, and al that can be required vnto marciall affaires, and to make warres withal: yea they not only haue them, but also they occupie them openly, against kynges, princes, cities, and people, that refuse to be vnder their subiection, and dare be so hardy, as to withstande their lawes. Notwithstanding, bicause they haue perceaued (by experience) the chaunce of warres to be vncertain, and doubtfull, the myschienous subtil helhoundes haue made them newe kynde of armour, and a newe sweorde, so kene, that they haue strikē downe euē most mightie kinges and emperours with the edge of it: Excommunication I meane, which a man may call rather a thonderbolt, that they vse to strike and to curse suche princes withall, as be not their fren- des, and to depryue them of their princely dignities: and whan they haue

haue put downe them, to set other in their places. And to thintent their tyrannye should want nothing, they haue made their power so strong, wpth other mennes marcial force, that they neuer myssed of som, either princes or comō people, which were content to put their iudgements & sentences in execuciō, against suche as were enemies of the sea of Rome, & to halarde them selues in most dangerous warres for the mayntenaunce of it. Of this tirannie (ioyned with wonderfull muche politike falshhead) y Breke Emperours felt their parte. For the B. of Rome procured the Lumbardes in to Italie, to make warres vpb the, till he hade wiped them besides the Empire of al Italie. And yet the lumbardes them selues tasted of the like falshhead and tirannie. For whan they beganne to were to sore vpon the Bishoppes of Rome, and to couet the empire of Italie and Rome: wher the Bishop durst not meddle wpth them him self, he calleth the frenche kinges to helpe him, by whose power he first repressed the Lumbardes, and at last he ouerlaide them so by
Charles

Antichrist

Charles the great, that he leste them nothing of their realme, which they hade kept in possession. CC. yeares, save only the bare name. And in our tyme we haue sene the B. of Rome doo to muche wronge, to the Frenche men. For he droue them also (after his owne practiced maner) by other mennes power, namely by y^e armies of the Helueticianes, at y^e tyme out of al Italie. In dede these are the craftye trickes of this balwde hooze of Babylon, yea she is so connyng in these wylke knackes, and can bzeue madde loue cuppes so fynely, that she can get her louers in euery countrey, so trusty and so constaunt, that they wil not sticke to put their owne lyues in harsarde, so they may defende and maintene her maistresship.

yet least she should be constrayned to seke her newe louers and defenders, or rather protectours euery daye afreshe, she is crept so depe in to the bosomes of emperours, that they suffre them selues to be bounden, by their solene othe, to defende this beast, against all her foes, who so euer they be: as we maye vnderstande, by the

forme of the othe, lately prescribed vnto the emperour Otto, and as it is somewhat more evidently recorded in other of þ popes owne Canones. For in the *Extrauagantes*, Com. li. 1. Tit. De Maioritate & obedientia, he writeth thus.

We are taught by the wordes of the Gospel, that in this church (meanyng the church of Chyist, which he vnderstandeth to be þ church of Rome) and in the power of the same, ther be two swordes, a spirituall sword, and a temporall, sword. For whā the apostles saide, Lo, here are two swordes, that is to saye, in the church: the Lorde answered them not that they were to many, but ynowe. Doubtes he that denyeth the tēporal sword to be in Petres power, dothe marke euil the worde þ the Lorde speaketh: Put vp thy sword again in to the scaberde. Therfore the church hath power of both swordes: that is to saye, the spirituall sword, & the material sword. But the material sword must be exercised for þ church, & the spiritual sword of the church. The spiritual sword is in the priestes owne hande, and the material sword in the hande of kinges and knyghtes:
 ¶ howbeit

Antichrist

howbeit at the appointement and sufferaunce of the priest.

Marke here now (bʒethʒen) Antichristes external power, and his bloody murdering sweorde, which the B. of Rome chalengeth to him selfe by so playne wordes, haupng no grounded reason of the scriptures, but wʒasteth them so blasphemously & so violently. For he sayth, ther be two sweordes in the churche, that is the Ecclesiasticall power, & the Emperours power: & he maketh them bothe subiecte to the B. of R. And he sayeth, that they misundersstande Chʒistles wordes, which deny the Emperours power to be subiecte to the B. of Romes pleasure. And herein (in dede) the beast sayeth moste true. For they that deny this, do the greatest displeasure that can be to the sea of Rome, while they wolde let the Emperours power at libertie, & wpye the sea of Rome besyde so great autoritie, to appoint and commaunde.

But let it suffice vs, to haue learned thus muche hereout, that it is out of question, that the B. of Rome hath snatched to him selfe, that other kynde of Antichʒistles weapon, And what
nede

nebe we to beate any longer vpon this
mater, seying experience telleth plain-
ly, that I saye the truthe? For is not
the Emperours swoord drawen now
at the B. of Romes becke? Doth it not
rage and make hauorke (alreadye) of
the Lordes saintes? And I thinke ther
is no man, but he knoweth, for what
cause the B. of Ro. comaundeth this
swoord to be drawne. Ther be bulles y
came fro Rome, which testifie the sa-
me: Mary, that the Germanes muste
be brought agayne to the obedience of
the churche of Rome, with fire and
swoorde, and be spoiled quyte of the
iopous comfortable fodder of the Gos-
pell. yet to bring vs the moze out of
doubte, let vs heare, what the beast
him selfe sayeth.

Therefore wher we vtterly despered
of their amendement (meanyng the
Germanes) and seying that they were
open enemies to the holy churche of
God, and at vtter dephyaunce with all
godly men, and that they contende and
labour with all their possible policie &
diligence, to drawe all other people in
to y same pitte of wickednes, y they the
selues are fallen into: it chaunced by the

The wordes
of the
Indulgen-
ce, Idibus
Iulii. 1546

Antichrist

inspiration of the holy goost, that our most deare sonne in Christ, the most valiant & most religious prince, Charles emperour of Rome, alwaies Augustus purposed to take weapon in hande, against the same, bothe Goddes enemies & his rebelles: whose godly & laudable purposes, & excellent deuises for the christen cōmon weale, we shall ayde with all the treasures that we & the holy churche of Rome haue, for the healthe of the godly, for the defense of religion, for the honour of God, and for the publicke peace and tranquillitie.

In dede these be the beastes owne wordes, which as they meane bloodily, so (with certai forlike wplynesse) they clooke the bloody meanyng, vnder the holy and honourable names of the churche of God, of peace, of religion, and of tranquillitie. But if any man thinke this vnauaileable, to prone his tirannie withall, let vs marke the mater it self (brethre) and the subtil fatches of this bloody tragedie. Cā
 y miserable murder of h right blessed mā Joānes Diasius the Spanyarde, be nowe out of mynde, whō his owne brother slewe with his hande, here in
 the

Io. Diasius
 415.

the myddle of Germanie, this yeare,
the .26. daye of Marche. And yet the
most cruell brother murtherour and
thief escaped quyte awaye, and suffred
not according to his desartes. Open
your eies therfore (bzechzen) & knowe
the abominable pcedinges and dzis-
tes of Antichrist, and all his ympes,
by one mannes wicked dede. The B.
of Rome hathe whetted Diasius are
for your heades. The Spanyardes
com vpon you. your cause & the cause
of your wyues and your childzen is
in hande: and Antichrist layeth about
him so woodly, he is so furious, he
is so desirous to haue vs destroyed,
that he maketh it lafull for a man, to
murther his owne brother, and ge-
ueth such murtherers hyre for their
labour. Therfore Antichrist fighteth
with bothe those sweordes, that Daule
ascribeth vnto him. For he hathe the
that are desirous to ouercome by flat-
tery, prouoke by promises, and to en-
ueagle by persuationes, who so euer
they perceaue to knowe the truthe of
the mater, and to be ouermuche un-
frendely to the B. of Rome. But for al
that, in the meane tyme, they make
X 3 hotte

Antichrist

hotte warres, & enemies sweorde fla-
sheth, Germanie is on fire in every
corner, & Antichristes power rageth
in every place. Therfore let vs watche
bzethe, let vs holde bp our heades, &
praye continually, y our Lorde wold
bouchesafe to help his churche, & to de-
liuer it from y hādes of y furious ra-
geing enemy. Now forasmuche as in
this fifth point, we haue learned by p-
fite tokens & proues, y y B. of Rome is
y right & mightie hōge Antichrist:
before we make an ende of this place,
ther is an other mater also to be kno-
wen: I meane, y we may vnderstād,
vpon whō Antichrist hathe power to
rage wyth his weapones, & how farre
God permitteth his furie to extēde a-
gainst y sayntes. This dothe Paule
teache in few wordes, in y ij. epistle to
his Thessalonianes, wryting thus: His
comming is after the working of saibā,
with al power, & liēg signes & wōders,
& with al deceaueablenesse of vnrighte-
ousnesse, in them y perishe, bicause they
receaued not y loue of y truthe, y they
might haue ben saued. And for y cause,
God shall sende thē strong delusion, y
they shoulde beleue lies, that all they
might

¶ Vpon
whom &
how farre
Antis-
christ has
the power
to rage,

might be dāned, which beleued not the
 truthe, but hade pleasure in vnrighte-
 ousnesse. These wordes of Paule are
 full of comfort. For like as Christ our
 saueour dothe (in Mattheu) make
 playne significatiō, y Antichristes mi-
 racles shal smally (yea nothing) auai-
 le to deceaue y electe: euē so Paule also
 teacheth, y God suffreth his tirāie to
 be exercised, only vpon them, whom y
 iustice of God iudgeth to be destroyed
 & dāned. But least we shoulde thinke,
 y God dothe saue some, & dāne some,
 wout certain discrete iudgemēt, like a
 tirāie, he telleth by & by in y wordes
 folowing who they be: & saith, they be
 those, y hate y truthe, & wil not recea-
 ue it, nor doo after it, & haue more de-
 lyte in y darkenesse of lies, thā in the
 light of y truthe. And they y be suche
 persones, are bled to be blinded by y
 iust & vpright iudgemēt of God, y be-
 ing deceaued w lies & false deceates,
 they may be in subiectiō to y yowke of
 Antichristes tirāie, yea they rather
 thrust thē selues vnder his subiectiō,
 for their owne pleasures. For seing
 all maner of vthankfulnesse is
 odious befoze God, and worthy of

Antichrist

punishment, yet that kynde of bntthankfulnesse, wherby the most bounteous benefite of Goddes grace, that is to saye, the knowlage and playne declaracion of his worde and truthe is wont to be contemned and reiected, dothe iustly deserue (of all other) the most sore punishment.

This mater hath examles ynowe, in enery place of the scriptures. yet the most notable and most horrible example hereof is in Pharao. For while he did not only not receaue nor allowe the truthe of Goddes worde, & the most hollosom warnynges of God, but also reiecte them wyth an bntthankful heart, and wyth thzeattenyng & blasphemous wordes, he was cast in to so great a folye and blyndenesse, by the iust iudgement of God: that he could not conside his present miserable destruction, but threwe him self and his, in a wilful lust of wickednesse, headlong in to the rageing reade sea. And it dothe not muche diffre fro this, that we reade chaunced to wicked Achab: which while he depthyeth the hollosom monicions of Micheas the prophet, & dothe after the pestilent counsailes of the

the false prophetes, he falleth in to present destruction. The like iudgement of the righteous God fell vpon al Israel, whan they were seduced wyth falses of the false prophetes, in the daies of king Zedechias and of the prophet Jeremie, while they reuoced y courteous monicio of the Lorde God. And in dede if we beholde the furst springing vp of Antichristes tirannie, we shall see, that the same mater chauced at that tyme also, in euery poynt. For while the people mynding to gratifie the B. of Rome, were better content to receaue the vse of ymages, and to be instructed and taught by them, in y mater of Christian faith, and of christian life, than by the holy scriptures, they were taught suche lessones by their ymages, as the deuil is vsed to teache his scholares (I meane) supersticion, abominable and wicked Gods service: and ther vpon (as the case was amog y heathen Idolaters in tymes past) ther folowed al kynde of vice & wickednesse, yea & y error (by litle and litle) crept vp so high, that at length we were made subiectes to Antichristes powre in al maters, & were
 & s compelled

Antichrist

cōpelled (maugre our heades) to allowe al his trynkettes for good ware, & to be obediēt to al his Canones, and statutes. We nede not to make long rehearsal of thiges done lōg agoo, but let vs beholde þ state of thinges, that are presently in al mennes cies, & in all mennes handes. Almightie God our most merciful father redyng the treason & ruinous state þ we haue suffered, hath vouchesafe in these our dayes, to recuale vnto vs (thzough the light of his worde) al þ is necessary vn to saluacion. And yet here a man may fynd an infinite multitud of mē whiche being genē to the affectiō of their owne fleshely fantasie, hade rather be gouerned, & guyded by lies & false doctrine, thā by þ light of the truthe: yea mary, to thintēt they may frely folowe their owne affectiones & filthy fleshely lustes, and serue all vicious wickednesse, their trade is not only to be haters of the truthe, which they embraced befoze, but also as muche as in thē lieth, to psecute & oppzeſſe it. But if we loke vpon þ life, behaueours, & religiō of those same mē, we shal see more clearly thā þ daye light, þ it is þ iust iudgement

Hearke
my gentils
men Iac=
kes on
bothe sides
to this sai
ng.

iudgement of God, which Paule maketh mēciō of in this place. For y wic-
ked helhoundes are dropped in to so
great a folishe fōdenesse, & are so farre
past thē selues, y now they haue reiec-
ted & dephied y true preachers of God,
& y trade of Goddes holy worde, they
heare those mē, & obey their doctrine,
whom they see most shameful hooze-
mōgers, cuckold makers, dyers, dō-
kerdes, & ful of al kynde of vices: yea
they require to be purged of their
sines at those mēnes hādes, whō they
knowe to be y very bonde slaues of al
wicked synnes & mischief. They also
wilbe taught by those mē, whom they
them selues confesse to haue lesse lear-
nyng than an asse. And yet they are
not cōtēt to be thus fōdly madde, but
now in this daūgerous peril y al Ger-
manie stādeth plētly in, they holde w
thoie mēnes entreprises, and further
their intētes w al their diligēce & po-
wer, yea & w their prayers bothe pri-
uately and openly, who (as al mē may
see) are the most deadly enemyes of
the common wealthe of our cōtrepy.
For shall we thinke any man to be
so folishe and ignoraunt, that he
can not perceaue, what malicious

*The prais
se of Maie
de priestes*

*Italianes
& Spany
ardes, An-
ticristes
garde*

Antichrist.

So they
are welc
come in to
England
also, to tra
ditionous
popishe
priestes, &
to hoeres,
bawdes,
cuckoldes,
&c.

heartes the Italianes and Spanyar
des beate to all Germanie: Is ther
any man so deafe and doltishe, that he
neuer hearde, how they raile against
vs: They thinke it not ynough to call
vs barbarous rude beastes, lowtes,
fooles, and dogges, but their maner
is to burthen vs also, wyth the horri
ble cryme of heresye, yea they thinke
it lausfull for the, to exercise all kynde
of wickednesse, tyrannie, and merci
les crueltie vpon the Bermaynes, as
though they thought the Bermay
nes, not wo:thy to be cou:ted among
the nombre of men. And yet we see
these men the most welcome gesses y
hearte can thinke, vnto many in Ber
manie: yea ther be so, that beleue, they
shalbe defended, and haue a mery
worlde by these mennes martial po
wers, which haue alwaies hitherto
(by so many euidēt tokēs) vttered their
malicious heartes against all Berma
nes. But this is the very iust iudge
ment of God, that they which hate y
light of the truthe, shall not only be
blynde, but being robbed also of their
commō witte, they shall not be hable
to see, that they see with their open
eyes,

eies, noꝛ heare that they heare, wyth
their owne eares.

Now must we diligently obserue
in this place (louig brethꝛē in Christ)
what is our office to doo, if we be desi-
rous to escape this greuous hurt of so
pernicious a blindenesse. That is, we
must beware, that we be not so vn-
thankfull: we must arme our selues
also wyth such faithe and diligence, as
maye worthily receaue the light of
Goddes woꝛde and truthe, whā God
offreth it vs. Wherin aboue all thin-
ges, we must beware of this (brethꝛē)
that we geue not our myndes to our
owne pꝛiuate affections, noꝛ set moꝛe
by them, than by the knowlage of the
truthe. Foꝛ who so euer hathe mynde
to folowe his owne pleasur, shall ne-
uer com to the true faithe.

Therefore it standeth vs in hande,
to tame our affectiones, and to bring
the vnder the obedience of the spirite.
And among other thinges, this also
dothe muche hurt, foꝛ folkes to hunt
greedily after the pleasures of carnali-
tie, and pꝛesent prosperitie of worldly
thinges: foꝛ that we see, is the cause of
the greatest wickednesse that can be, &
the

Antichrist

the vndoing to many a one at this
daye . For ther be some, that coulde
be well content to beare the gospell,
and the glad tydings of saluacion
purchaced by Christ, if it wanted the
crosse, and stormes of persecuciō. But
whan they see them once com, they
not only let the most holson doctrine
of the gospell goo, and greuously blas-
pheme it, but also they dare raile most
deuillishlye against Christ our Lorde
him selfe.

But let the inuincible & heartie mā-
ful constauncie of the most holy men
that were our auncettours, make vs
heartie in this behalfe, brethren. For
with how glad an heart, and with
what thanks to God, shal we thinke,
that they wold haue receaued & doc-
trine of the gospell, if any man had
preached it vnto them, in the dayes of
the emperour Lewis the .4. Whan
they abode the thōderclappe and most
heauy burthen of Antichristes curse,
eightene yeares space, like right har-
tie true men to the emperour? And
shall we than (being perfirly instruc-
ted by the lighte of the truthe) be
more cowheardly afraide of this ene-
mye

mye (the B. of Rome) than they were? Shall it be sene, that we are moze colde and faynter hearted to Christ our king and saueour, than they were to their emperour, that was but a mortal man? And shall we passe lesse of our faith, that we haue promised to Christ, than they did of their fidelitie that they promysed to a mortal man? Deliuer your selues (bzechzen) from the slaunderous infamye of so great a wickednesse.

Thinke it a goodly thing for you, to folowe the vertuous heartynesse of your elders. Thinke it well done, to bzing mennes soules out of bondage in to libertie, though you should sheade your heart blood for it. Take it for a goodly mater & a ioyous for you to suffre deathe for the loue of your countrey, for your wyues, your children, and for the sauing of mennes soules, and for the glozpe of our saueour Christ.

Ther are the fote-steppes of so many martires, that are gone before vs, and the example of Christ him self, that it is not possible for vs, to shrink without to muche shame

Bnt

Antichrist

But aboue all thinges, it shalbe
necessary for vs, to pray heartily and
continually, that he wolde vouchesafe
to deliuer vs from the tyrannye of
Antichrist, and to instructe vs with
his spirite and faith, that we may
be hable to persiste manfully in
the truthe that we haue recea-
ued, and finally to be saued in
Christ. To him be honour,
glorie, and praise for e-
uer and euer

Amen.

Thus endeth the fourthe

Gomilie.

The.v.Homilie.

169

In this.v.Homilie is described the ende and final destruction of Antichriste, and what christen faithfull peoples duety is to doo in the rage of Antichristes tyrannye.

In these other soure Homilies (louing brethzen in Christ) I haue hitherto playnly declared all those scriptures, y^e serue to knowe the seate, the springing bp, the persone, the workes, and the weapones of Antichrist by: which if they be compared with the seate, starting bp, persone, workes, and weapones of the bishop of Rome, we must nedes confesse, that what so euer is spoken of Antichrist, by the prophet Daniel, and the apostle S. Paule, agreeth rightw^{is}ly with the B. of Rome, in euery condicion. And therefore this must of necessitie folowe, that the B. of Rome (which delecteth to be named the head of the church, Christes vicare, the portour of heauen gate, yea and holymesse it self) is that vndoubted and mightie house enemye of our saueour
Christ:

Antichrist

Christ: that is to saye, Antichrist, the manne of synne, the sonne of perdition, & that highe abomination, whiche nestleth his seate in the tēple of God, and exalteth him selfe, aboue al that is named God: in that he (to muche sawerely) taketh that vpon him selfe, which belongeth to none, but to y only grace and power of God.

Nowe remayneth the last mater, which maketh mencion of the fal and destructiō of Antichrist, which also is to be knowen, by the places before rehearsed, wherof we may sucke not on ly excellent good learnyng, but also ex ceedyng muche comforte.

*The ende
and
destructiō
of Antichrist.*

But the Apostle Paule (speaking of the ende & destruction of this vngacious & wicked monstre) sayeth: The Lorde shal destroy him with the breache of his mouthe, & shall despeche him w the brightnesse & glorie of his cōming: that is to saye, at his bright & glorious cōming. Two thinges therfore the apostle wold haue vs to note, cōcerning the destructiō of Antichrist. First he sayeth, that he must be destroyed and slayne w y breath of y Lordes mouth: which sayeng is take out of Esay, as I sayd

layd a litel befoze. For Elay speaking of Christ our Lorde & of his workes, reporteth the self same mater, in þ very same wordes. And ther we must more depely marke the meanyng of þ wordes, wherby we maye the more easely vnderstande, y these are also fulfilled. The breathe of the Lordes mouthe, is y eternall & almightie worde of God, by the which it is manifest, that al creatures were made at the beginnyng of the worlde, & are conserued euē vnto this daye. And this worde (þ Apostle sayeth) shalbe the sweorde, wherwith Antichrist must nedes be destroyed. And in dede the same Apostle calleth the worde of God a sworde, writyng thus to the Hebrewes in the .4. Chap. The worde of God is quicke and mighty in operacion, & sharper than any two edged sweorde, and pearcerh brough even vnto the diuiding asondre of the soule and the spirite, and of the ioyntes and the marye, and indgeth the thoughtes and intences of the hearte.

Surely they that haue theire synnes opened, & reproued by this worde, perceau by experience, y it is suche a manner of sweorde in dede. Furthermore

*Antichrist
is destroyed
with
the breathe
of the
Lordes
mouthe.*

Antichrist

whan the same apostle armeth vs,
and trymmeth vs against our comon
enemye, he reacheth vs the sweorde
of the spirite, which is the worde of
God, wherwith Christ our salueour
him self hath taught vs to fight,
by his owne example. For whā sathā
(that wicked temptour) came to him
being, as he was very man in dede,
Christ dothe warde and stryke by all
Satanes blowes, with this one only
sweorde, holding out (against euery
assault of temptation) suche fitte tex-
tes of goddes worde, as he might put
him to flight, and breake his weapo-
nes withall. Wherfore seing we see
the deuil him self overcome with
Goddes worde long ago, we shall
thinke, that Paule had good mater
to save & teache vs, that Antichrist (the
chosen instrument of the deuill) shall
also be overcome and destroyed with
the breathe of Goddes mouth: that
is, by the worde of God. But the mys-
terie of this sentence we must more
depely searche out.

Paule in the same place (treating
of Antichristes weaponnes and wor-
kes) said, that his power and working

shal be

shalbe deuillish, & that being crymi-
lpe furnished in false wyles and lies,
he shall doo all that the prophetes
repozte of him, yea that he shall reiga-
ne (like a king) in mennes consciēces,
through the power of lies. For ther
wolde neuer a man in all the worlde
receaue so haynous an abomination,
that knewe perfittly what it were. But
forasmuche as he crepeth in to men-
nes consciences with wylie craftes
and false sleighes, he dissembleth him
self to be an other maner a felowe,
thā he is in dede: yea by the reason of
false citing and expounding of pla-
ces of the scriptures, he knoweth the
cast, howe to couer his monstrous
face. Anone after, they (whome
with his false doinges he hath made
tame fooles) haue once receaued him,
he reigneth & ruleth the rolt in their
cōsciēces, after suche sorte, that they
geue credence to him, and doo what
so euer he biddeth them, and refuse
what so euer he forbiddeth them: yea
they passe their tyme being all toge-
ther addicte to hym.

Nowe seing all Antichristes tiran-
ie and emperious kingdome hath

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none other sure foundation, but only lyes and false craftes, it must nedes haue a downefall also, as sone as the lyght of Goddes worde, that is, the lyght of eternall truthe shyneth into mennes consciences, and reproveth craftye sleighthes and lyes. For it is not possible for men to geue credence to lyes any more, which knowe them to be lyes, but it maketh them rather to be abashed, to be so shamefully deceaued: and to beare a deadly hate vnto them, that made the to do amysse, by their deceauyng. Than therfore Antichrist hath lost bothe his lyfe & his royaltie, thzough the sweorde of Goddes worde, albeit he lyue yet still in bodye, and reigne still in very many of his membrs. But that we maye perceauie this gayze more certainly, we must note the mater it self: that is, how it dothe fittlye accorde to the condicion of the B. of Rome.

Whan the bishop of Rome began to be desirous to beare the bell, he set out himself & al his purposes, for men to see, not to be suche as they were in dede, but painted & flouzished ouer with sondry countrefait colours. For at the
furst

furst & simple rude comō people must
 nedes be perswaded that Petre had the
 supzernacie, yea & pꝛincipallitie among
 Chꝛistles Apostles, & at leynght was
 brought to Rome, and there pꝛeached
 the Gospel, and that he was the furst
 bishop of the church of Rome. By this
 reason the supzernacie of other chur-
 ches myght be translated to y church
 of Rome, & this might be obtayned w
 al, that the B. of R. is the head & y vni-
 uersall bishop of all the church, as he
 that being successour of Petre, & pꝛice
 of the apostles, & Chꝛistles vicare, hath
 his sea in the pꝛincipall church. And
 bycause this so ambitious and lick-
 peny lieng glose shoulde not lacke his
 countrefait colour, these arrogant
 sawy helhoīdes haue brought furth
 places of scripture violently & wꝛet-
 chedly wꝛasted for their purpose.

And where as we reade, that Chꝛiste
 sayd to Petre, whan he confessed him
 to be y sonne of God: Thou art Peire,
 and vpon this rocke will I buylde my
 church: They sayde, Chꝛistles woꝛ-
 des are thus to be vnderstanden, that
 Chꝛist made Petre the foundation
 of hys church, and that al churches

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are bounden therfore of duetie to be vnder the obedience of Petres successor, the B. of Rome. Againe wher the Lorde saithe, Petre fede my shepe, these men haue expounded this worde (fede) so, that they wold nedes haue the autoritie and supzernacie of all bishoppes and churches geuen to the B. of Rome, as vnto Petres successor. They haue also violently wrasted this vnto the same purpose, y^e Christ speaking of the keyes, sayth: What so euer thou shalt bynde in earthe, shalbe bounden in heauen: and what so euer thou shalt lose on earthe, shalbe losed in heauen. For they saide, whom so euer either the B. of Rome him self or any other sacrificeing priest (being consecrated by the B. of Romes autoritie) assoiled, was losed and ridde from the bondes of synnes: and contrary wise that vnto whom so euer that maner of absolucion was denyed, he was bounden still in the cheynes of synne, and in the state of damnacion. These toyes (I saye) and infinite other haue the subtil sleighty marchauntes beate in to the eares and heartes of the common simple sorte. And as sone as these

these maters beganne once to growe
 in to credence, men beganne also to
 taste of the B. of Romes power and
 tyrannye. For if any mā hade so good
 a stomacke, that he durst set his fote
 either against the B. of Rome or his,
 he was straightwaies knocked in the
 head, with the thonderbolt of excom-
 munication, and repyted of all men
 for a damned and an vndone man;
 and thus the mater growed so farre
 furthe, that even most mighty emper-
 ours began to be afraide of the B.
 of Romes power. For they spared not
 emperours, but shotte of their ordi-
 nauce at them also, and commaun-
 ded straitly vnder great paynes, that
 no mā should obey those emperours,
 that were excommunicate; as it is to
 see in þe chronicles of the greke emper-
 ours, & by þe vnworthy falles of the
 emperours, Henry þ. 4. & 5. Lewis þ. 4.
 & Friderike þ. 1. & 2. And doubtles al-
 beit they did (wth al diligēt forlight) re-
 siste þe wicked tirānie of þe bishoppes of
 Rome, & entred Italie sondry tymes,
 with roiall strong armies, & droue
 their enemies þe bishoppes of Rome
 out of þe cite, & set others in their rowe.

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mes, yet all their trauailes were vayne
ne & to no purpose, nother were they
hable to twytche awaye so muche as
one heare of y^e bishoppes cruel violēce,
no2 to pul it vnder any whitte at all.
For as sone as their backs were once
turned, & departed Italie, y^e bishoppes
of Rome came in to the citie again, &
occupied their lost tyrannye afreshe,
and with the thonderclappes of their
curse, they made the Emperours
sayne to be obedient vnto them. And
the only cause of this mischief was, y^e
the B. of Rome was not yet dead in
mennes consciences: bicause they be-
leued, that he was Chzistes vicare, &
hade power to lose & bynde, yea & po-
wer ouer heauē & hel to. Therfore the
streight & power of emperours was
never hable to preuaile o2 bring any
thing to passe against the craftye doi-
ges & force of the bishoppes of Rome.
For although emperours thē selues
& other of their courtes & householdes
espied y^e romishe fraudes & deceueable
wiles wel ynough, yet y^e vulgare peo-
ple being ignorant of al y^e, thought y^e
the B. of Romes decrees ought to be
honoured as the lawes of God: and
bicaus

bicause they dradde y thonderclappes
of his curse, as though they hade ben
the fearfull sentences of the iudgemēt
of God, they wold nother meddle noz
be of counsaile with suche, as they
sawe knocked downe with the lait-
bolte of excommunication. And this
the bishoppes of Rome could the
easlier bring to passe, bicause ther
were bishoppes and doctours of churches
scattered thzoughout al the coastes
of chzistendom, which set furthe the
autozitie of the church of Rome, for
apostolike and godly.

But now let vs speake also of such
matters, as haue chaūced in our tyme,
that we maye see, how Paul y Apostles
prophecie is fulfilled at this daye. At
such tyme as it pleased God our hea-
uenly and mercifull bouiteous father,
to set his people at libertie, which had
ben long holden in bondage, and to
brydle Antichzistes tirānie, he chosed
the small vesselles and such as were
of no reputaciō, to cōfōūde by thē those
thinges y semed most mightie & in-
vincible. For two or thze faithfull doc-
tours & ministres of churches being
enlumined w the spirit of God, whan
they

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they were growne to moze perfite knowlage of the scriptures, vttered openly the breathe of the Lordes mouth, that is to saye, the worde of God, and weaponed many a one with the same sharpe strong sweord. Thā whā men hade once gotten that weapon in their handes (to kepe their heades against the craftye wiles of the false prophetes) they began to acknowlage Iesus Christ, and to beleue, that he is the only head of his churche, the chief priest and king, the sufficient sacrifice for the synnes of the worlde, and the only mediatur and aduocate wyth the heauenly father, yea and such a one that is neuer absent from his churche, and nedeth not the seruice of any vicare in his rowme. And in dede the knowlage of these maters dothe also reproue the lies and legier demayne of the B. of Rome, to the intēt they might see on y other parte, that he is nother the head of the churche, nor the high priest and king, & muche lesse the vicare of Christ our saueur. They haue mozeouer learned, that y Masse is no sacrifice for synnes, nor y popishe absolucion is of any autoritie.

For=

Furthermoze those places of scripture which the bishoppes of Rome (like most shameles helhoundes) hade violently, wickedly, and sawcely wrested, were plainly opened in their owne true meanyng, whan the light of the truthe was laide to them. And out of those places men learned, that Petre is not the rocke it self, but that he hade his denomination of Petra, that is the rocke, whiche he confessed, and so they acknowlaged, that Christ is the rocke, which is the only foundation of the churche, wherupon the churche of faithfull people (being surely buylt) can not swarue, 1. Cor. 3. Men haue learned also, that the office of seding signifieth not an empire or a kingdome, but the office of teaching, manifying, exhortyng, reprovynge, correcting and comfortyng, which be all comprehended in the ministerie of the worde: which as it manifestly appeareth Matth. 28. was not committed to Petre alone, but to all the apostles w^{ch} all. This is also manifest, & the Lorde neuer graunted vnto Petre the apostle any supzernacie ouer the rest of his disciples, but that he rather repressed
(with

*Christ is
the Rocke,
and not
Petre.*

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(With soze sharpe wordes) al their ambition and desire of rule bearing, if they began once to be overcomen wth the infirmitie of the fleshe, and stryue who should be chief, aboue the rest. Matth. 18. 20. Luc. 22. 30. 13.

What the
keyes sig =
nific.

Concerning the keyes, it is euidently declared also, that they signifie not the thonderbolt of the popes curse, or his pelting pardones, but the vertue and power of the gospell and worde of God, which proclaymeth forgeuenesse of synnes, to all them that trust faithfully in Christ, and are hartily repentaunt for their synnes: and it sealeth vp and confirmeth their consciences, with the promises of God. And on the contrary parte, it thzeateneth the punishment of everlasting damnacion, to them that are vnfaithfull, and can not repent.

These maters and infinite others such like, whan men hade learned by the light of Goddes worde: and on the other parte, whan they therby hade once espied y^e B. of Romes sleighty iuggling, deceates, and lies: than was Antichrist slayne wyth the brea-
che of the Lordes mouthe, and laye
dead

dead in their consciences. For after that tyme, they passed not vpon him, but beganne to esteeme his blessings for cursinges, and his cursinges for blessings: as for the thonderboltes of his excommunication, they laught them to scorne, and reckoned all his power to be nothing elles, but wicked and blasphemous tirannie. Therfore as Goliath was (in the olde worlde) vnder Dauid, so doo we see, that the B. of Rome is now dayne wyth his owne sword, I meane, wyth y same places of scripture, by y which (being miserably and violently wrasted) he hath established his tirannie.

And thus we see it truly fulfilled, that the Apostle Paule (being inspired wyth the spirite of Christ) spake befoze hande concerning Antichrist. For although he rage horrible in his membres, and blaste out threateninges and thoderclappes, yet those people are nothing moued with his procedinges, which are true faithfull christians in dede, and haue their Bishop, king and priest, and their only head and mediator in heauen,
unto

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unto whom (having their myndes lifted up unto those thinges that are in heauen) they doo obey, and passe not a pynne of the popes makinge blisfours, nor the proceedinges of y^e hooze of Babilon, for all that she is rose coloured with many a sayntes blood.

Antie
christ shal
be despe=
ched at
the Lora
des com=
myng.

Now unto this first parte, Daniel addeth also the other poynt, concerning Antichristes destruction: and saith, y^e he shall utterly be despeched at y^e glorious comyng of our saviour Christ. This he dothe speake of the last daye, and final iudgement, when Christ y^e sonne of God and of Mary shall geve unrevocable sentenche, upon all fleshe: and thus the Apostles mynde is to teache us, with what iudgement Antichristes wickednesse shalbe than punished: and that Daniel the prophet dothe more pleyntfully, and more clearly describe in these wordes: I layd till the seates were prepared, & till the olde aged sate hith downe. His clotheing was as white as snowe, and the beares of his head like the pure wolle. His throne was like the fyrie flame, & his wheles as the burnyng fyre. There came furthe a fyrie stream, and went out

Daniel, 7.

out from him a thousand raynes a thousand
saunt served him, & a thousand. & a thousand
stode before him. The iudgement was
set, and the booke opened. Than I toke
hede then vnto, because of the voyce of
the proude wordes which that home
spake. I behelde til the beast was slayn
ne, and his body destroyed, and geuen
ouer to be brent in the fire.

In these wordes is described Anti-
christes payne, and the punishemēt
that he shall suffre. And in dede Da-
niel dothe first paynt out almighty
God the iudge with all his maiestie,
to teache vs, that it is God (of whose
power, name and autoritie Anti-
christ braggeth) which shall punish
Antichriste.

More ouer he saithe, that y iudge-
ment shalbe iuste & vpright, wherin y
booke of goddes prouidence & iustice
shalbe necessarily opened: which no
p.riuilleges, no bulles, no seales, or any
such other mater shalbe hable to con-
trepaire. Last of all he reporteth, y the
hole beast w. this litle horne is cast in
to the burnyng streame, or burnyng
rooke of fyre, that is, in to the fyre of
euerlasting damnacion, as that wel-
beloued

beloued disciple of Iesu Christ teacheth Apocallipsand. 20. chaptres. 10.

Therefore must Antichrist (the head of wickednes and abominacion) with all his members, that is, with all them that beleue his doctrine, cleaue vnto him, and serue him, be nedes cast hol-ly into the eternall fire of cuerlasting damnaciō, accoꝝdingly as the proph-etes, Christ, and the apostles haue tolde before. I am not ignoꝝaunt, that it is a sore and dreadfull sentence. I knowe that to vtter this sentence, is not only odious vnto many, but it is also exce-ding dangerous. Howbeit we must nedes speake that, which the spirite of truthe hathe spoken before vs, & that Christ wolde haue to be in stede of a faithfull warning vnto vs. Therefore it shall stande vs in hāde (most louing bꝛethꝛen in Christ) to considꝛe diligēt-ly this last & final iudgemēt, that Anti-christ & his mēbꝛes shal receaue: & her- in we shal note two chief specialties.

The abo-
minable
condicion
of the po-
pishe reli-
gion.

First what a hainous and abomi-nable pestilēce, the papacie & the Pope him self is, whō I haue all this while declared to be that ryght and myghty longe Antichrist. For in this behalfe
are

are some simple (that otherwile are
 no euill men) very muche deceaied,
 which cofesse in dede the popishe sayth
 and religion to be false, and contrary
 to the truthe, yet in the meane while,
 they take it but for a common igno-
 rance, and a tryfling error, and an
 error that is easie to be purged, whi-
 che they may folowe, & yet be saued to.
 And forasmuche as they are brought
 in to a fooles paradise with this opi-
 nion, they do not muche abhorre the
 wares of the Antichristian sayth, no-
 ther do they thinke it wicked or much
 dangerous for them, to sticke still
 within the filthe therof, or for ad-
 uantages sake, to turne to that vo-
 mite agayne, eyther yet to make their
 children subiectes to the yowe of An-
 tichristes tirannye, by bondes of mar-
 riage or other suche lyke meanes.

But we are tolde an other maner
 of tale (farre wyde from their impi-
 des) by the oracles of Christ and the
 prophetes, which testifie with one
 accorde, that Antichrist (euen the bi-
 shop of Rome) with all his membres
 shalbe cast hole into the vnquenchea-
 ble fire of euerlasting damnacion.

Antichrist.

This are we taught not only by oꝛacles reporting this mater, but ther are vnfallible reasones of this sente: ce conteyned in the woꝛde of God, and in the holy articles of our faith. For we learne by bothe, that our Loꝛde Iesus Christ is þe only waye, the only dooꝛe, and gate of saluacion, wherby we may entre in to the kingdome of heauen. Furthermore they teache vs, that Christ Iesus is the only head of his church, the only and chief priest, the only sacrifice for the synnes of the woꝛlde, and the only mediator and advocate vnto God the father for mākinde: so that as many as vouchesafe to beleue in him, shall lyue for euer: more, and as many as will not receaue and acknowlage him to be their saueour, shalbe vtterly cast awaye.

Hereof we haue testimonies occurrent in euery place of the scriptures. For Christ our Loꝛde speaketh aloud, & saith with plaine woꝛdes: I am the life, the light, and the truthe. No mā cometh to the father, but by me Jo. 14. Also Jo. 10. Verily I saye vnto you, I am the dore of the shepe. All euen as many as came before me, are theues and

and murderers, but the shepe hearde
 them not. I am the dore: by me if any
 man shall entre, he shalbe saued, and go
 in and come out, and shal fynde pasture.
 And a litel after: I am that good shep-
 heard. A good shephearde geueth his
 life for his shepe. To the same purpose
 are many other such like sayenges in
 other places, as these: Come to me all
 ye that labour and are heauy laden, and
 I shall geue you rest. *Matth .ii.* If any
 man thirst, let him com to me & drinke.
 He that beleueth in me (as *p* scripture
 saith) ther shal flowe ryuers out of his
 bely of lyuing water. *Jo. 7.* Also: This
 is the worke of God, that you beleue in
 hym, whom he hath sent. I am the
 bread of life. He that cometh to me shal
 hongre no more: and he that beleueth
 in me, shal thirste no more. *Jo. 6.* To
 the same effecte we must referre the
 wordes, that we reade, the apostles
 spake and wrote by the inspiration
 of the same spirite. *Petre* speaking of
Christ before the prestes, *Act. 4* saith:
 This is the stone, that was refused of
 you builders which is the chief of the
 corner, and ther is saluacion in non
 other. For ther is no other name vnder

heauen gene vnto me, wherein we must
 be saued. And þe apostle Paule indgeth
 hym self to knowe nothing, but Iesus
 Christ, eue him þe was crucified. 1. cor. 2.
 And in an other place: God forbyd þe I
 should reioyce, but in the crosse of Iesu
 Christ, Gala. 6. Also, Christ Iesus came
 into the world to saue sinners, of whom
 I am chief. 1. Tim. 1. And agayne: for
 Christ was not offered up often, but once
 for all, to take awaye the synnes of ma-
 ny, Heb. 9. Ther is one God, and one
 mediator betwene God and men, the
 man Iesus Christ. 1. Tim. 2. ¶ And
 what doo all these places reporte
 els, but þe Iesus Christ alone is geuen
 vnto vs of God the father, þe we might
 be saued in hym, setting all our houle
 sayth assuredly on him, seyng by only
 sayth we haue free access vnto hym.
 ¶ Hereof than this must nedes fol-
 lowe, that we must recken them vn-
 doubtedly cast awayne from saluation,
 and (as Iohan baptist sayeth) vnder
 the wyathe of God, that will not be-
 leue in him. Finally if we will beleue
 in Christ Iesus, we must of necessitie
 acknowlage hym to be the only saue-
 our of the worlde, after suche sorte, as
 the

the scriptures purpote hym to be.
 But that shalt thou neuer doo, nor ne-
 uer shalt be hable to doo, yf thou wilt
 folowe the bishop of Rome, and recea-
 ue his saye and doctrine. For howe
 shalt thou acknowlage Christ to be the
 only heade of the churche, yf thou say,
 the bishop of Rome is the heade of the
 same also? How shalt thou also con-
 fesse Iesus Christ truly, to be the chief
 highe priest of all the hole worlde, yf
 thou wilt acknowlage the bishop of
 Rome also to be the head and uniuers-
 all bishop (or priest) of all churches?
 How shalt thou beleue Christ to be thy
 only righteousnesse and satisfaction,
 yf thou seke to be saved by the ryghte-
 ounesse of thine owne woordes & me-
 rites? How shalt thou be hable to be-
 leue Christ to be the only sacrifice for
 the synnes of all the hole worlde, and
 that he beeing offered vpon the altare
 of the crosse, made full satisfaction vnto
 his fathers righteousnesse, yf thou
 wilt confesse, that he in his owne na-
 turall humane body is offered vpon daily
 by dronke & hooremonging filthy var-
 lettes, I meane, the greasy masse prie-
 stes, for y synnes both of y quicke & of

Antichrist

the dead: How shalt thou beleue, that Christ Iesus is the only mediator and aduocate of al men, if thou praye and call vpon the sayntes departed continually, to be mediators for thee? Finally with what faithe shalt thou acknowlage Christ to be y only waye of saluacio, and the doore of true blessednesse, if thou stryue to goo to heauen by y merites of thyne owne workes: y is to say, by fasting, shewing, masses, staciones, and by the protectio and aide of popishe bulles and pardones, or by broiling in the burning colle pitte of the popes purgatorie.

Doest thou not see, that this gaice is cleane contrary repugnaunt to that faithe, which teacheth vs to sticke to Christ alone: Therefore thou must of necessitie confesse, that thou cannest not chole, but be most farre of, from beleuing faithfully in Christ, if thou wilt folowe the doctrine of the B. of Rome, and embrace the faithe that he letteth furthe. And if thou be boide of faithfull beleuing in Christ, doubtles the wrathe of God abideth vpon thee, in that thou wilt not geue credence to the sonne of God. So that in case
thou

The.v.Homelic.

thow goe on still in thy infidelitie
once receaved, and contynue still a
membre of the popishe faith, and of
popishe churche: thow cannest loke for
non other iudgement, but to be cast
with thy head, Antichrist, at the last
daye, in to vnquereable fire. For here
appeareth no manner of means for
vs, but either we must be saued by
him, which only hath saluacion in
him self, or be excluded from him, and
be damned for euer more.

Therefore the papistical faith and
religion must not be reckoned a cer-
tain light ignoraunce and tryding
error, which thow maiest easily ex-
cuse, nother must we beleue, that any
man in all the world can be saued, in
case he sticke stubberly vnto it. In
this behalfe (most louing brethren in
Christ) our soules are in hasarde: it
is their cause, that is in hande, yea
and so in hande, that we may make
them bounde slaves (through our wil-
full stubburnesse) vnto eternall dam-
nacion. And therefore the mercifull
and most gentill harted doctour of all
the worlde Iesus Christ, as he in-
structeth vs in al other thinges, so he
35 geueth

Antichrist

Matth. 7.

teacheth vs faithfull warning in this behalf. For in Matthewe, he biddeth vs beware diligently of these false prophetes, that we should obserue them, and note them in our heartes diligently, and neuer forget that in any case, which he bouched safe to warne vs of, with such earnest fidelitie.

Apo. 18.

Moreover when he should expounde (in his holy sacred reuelacio, which it was his pleasure to shewe vnto his entierly beloued disciple John) the fore and dreadfull payne of Antichristitie (which he wold haue figured vnder the name of Babilon) among other thinges he speaketh thus in great sadnesse: Get you out from her my people, be not partakers of her synnes, that you be not partakers also of her plagues.

Christ our faithfull schole maister biddeth vs get out fro thence, that we be not made partakers of her wickednesse, idolatrie and supersticion: yea and oules we do so, he threateneth the payne to heng ouer our neckes. Wold to God those men wolde podye, and thinke vpo this in their heartes, which for feare of losing of a litel paltring

bring pelfe, or elles for a nuckering
vile aduantage sake, had rather be
vnder the tirannie of Antichrist, than
to abyde still in y^e feloweship of Christ
and of his church: yea and they also
which witting and willing (and with
circumspecte aduise ment & deliberate
for sight) put their children in subiec-
tion to the churches of the popish re-
ligion; wher they are compelled to
worship Idoles: yea and though they
knowe the true faith, yet dare they
not confesse it.

I knowe what many will objecte
against me, in this behalf: if thou
make all them damned (say they) that
folowe the trade of Antichrist, that is,
of y^e B. of Rome, thā must our fathers
& auncestours nedes be damned also.

Note well.

In dede this is the comon queere
of y^e papistes, which they are alwayes
prating and beating in to the rude &
vnlerned common peoples heares,
and trouble many folkes myndes
therewithall: which thinke it were a
most vnworthye matter for them to
belene, that their elders were the
children of damnacion. And this
their meaning is to gather herof,
that

Antichrist

that if our auncettours, which lyued
vnder the popishe religion, were sa-
ued: than they may be saued by the
same meanes also. As for me, I
will speake somewhat sobzely of these
matters, nother will I searche, nor
ryppe the iudgementes of God to de-
pele. For to what purpose were it, to
searche, what maner of iudgemēt al-
mighty God bled towarde our aun-
cettours, which departed this life be-
fore the truthe came to light: Howbeit
touching his grace and mercie, we
will not hope but the best in enery cō-
dicion: namely seing it were not im-
possible for him, to lighten them (that
erred and were deceaied with a com-
mon ignorance) even at the last
breathe of their life, that they might
acknowlage & receaue the true faithe
in Christ, and so be saued. But in the
meane space, this we are sure of, that
if they were saued (as we trust they
were) they were saued by non other
reason nor waye, but by the merite of
Christ, and not by the helpe of popishe
superstition. Ther is no cause ther-
fore, why you should goo about to
clooke your rebours and superstition,
with

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with the exāples of our elders, & you
most shameles protectours of the Ro-
mishe abominacion. For ther is no
like comparison, nor agreement in
them. Our elders could not see the
light of y^e truthe, which shyneth most
bryghtly at this daye, although they
were men otherwile, nother wilfully
stubburne, nor opely wicked. Besides
this Christ our Lorde calleth them
dāned & lost, which (whan they hearde
the worde of the gospel) disdayne to be-
leue it, or to heare it whā it is brought
to them. Wherefoze seing our elders
nother hearde, nor could heare y^e gos-
pell, you shall neuer be hable to nobze
them among the rable of you, which
synne against the holy goost him self,
in that you wil nother heare y^e truthe
whā it is offred you, nor geue credēce
to it, whan it is playnly knowne. And
this so manifest a wickednesse dothe
presse you so heauily, that we may tru-
ly & frely saye, by the autoritie of God
des worde, y^e as many as at this daye
in so great a light of the truthe, doo so
lowe and defende the tirannie of An-
tiechrist: & contrary wise doo wickedly
persecute the health geuing worde of
the

Antichrist

the gospel, and the faith that men
haue in Christ, shall at length be cor-
rupted with their head the Romishe
Antichrist, in the payne of euerlastig
damnation, except they learne to re-
nounce their wickednesse in tyme, &
turne their heartes to God, wth a true
faith. And that they may so do speedi-
ly by the light of Goddes grace, it shal
be our partes continually to praye.
Let these now suffice, to be spoken co-
cerning the abominable, cruel, & peri-
lous tyrannye of Antichrist.

Secondely, this is to be noted (lo-
ving brethren in Christ) that by Pau-
les sayeng, Antichrist shall endure, til
the last comyng of Christ vnto iudge-
ment, & reigne by one manner or other.
For albeit he be dead slayne by the
breathe of Goddes mouth, and wth the
sword of Goddes worde in many fol-
kes consciences, yet he lyueth (through
his sleightes & false wiles) in many
peoples heartes yet still, and bicause
he abuseth their power against faith-
full christianes, he stereth vp batail
continually.

Therefore we shall neuer be quyte
ridde of him for good & all, as long as
the

*Antichrist
abideth til
the Lordes
comyng*

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the worlde abideth in this state: but he shal alwaies haue seruauntes and complices of his owne, to rage & playe the tyranne against vs withall. So that it standeth vs in hande, to watche continually, and fight (like tal felowes) night and daye, that he ouertome vs not, and pull vs vnder his fete.

Now brethren we haue sene the hole mysterie of that mighty bouge Antichrist. We haue sene, that the B. of Rome is only worthy of this name and title, and ought to be taken for Antichrist. We haue sene, how great & hapnous his abomination is, and how perilous a thing his religion is. We shall therfore geue thanks vnto God, from the botom of our heartes, in that he hath bouched safe to reueale vnto vs so great an enemye. & to open his false snares vnto vs. And we shall pray vnto God also, that it will please him to defende vs, wyth the protectiō of his grace, from all this enemies tyranny.

Now remayneth the last, & faithfull admonitiō of Christ, wherby he teacheth vs diligently, what we ought to doe in this last tyme of Antichrist.

For

Antichrist

For wher he hath declared, that per-
ticles shall arys hereof, he warneth vs
to beware of them, in these wordes.

Matth. 24

Then if they shall saye vnto you, Lo
he (meanyng Christ) is in the deserte,
goe not furthe: Lo he is in closettes or
secrete places, beleue them not. For like
as the lightenyng cometh from the
east, and shyneth in to the west: euen so
shall the commyng of the sonne of man
be. For wher so euer the dead carcasse
is, ther also shall the eagles resorte.

*Beleue the
not.*

In these wordes (most louing bre-
thren in Christ) we are taught three
thinges, which it is conuenient for
vs (during the reigne of Antichrist)
not only to knowe, but also to folowe.
And furst he repeteth the same that he
hade spoken befoze, and biddeth vs be-
leue them not, that saye, Christ is here
or there: that is to saye, that goo about
to shewe vs a false Christ, or tel vs of
the giftes of God, which are geuen vs
by non, but by only Christ; are to be
hade elles where. Now that we may
vnderstande & folowe this warnyng,
as we should doo, it is necessary for
vs to call to remembzaunce, & sayen-
ges that are spoken in the Homilies
befoze

before, bothe of þe true Christ, I mea-
 ne, the only sauour of this worlde, &
 also of the false Christes. He is þe true
 Christ, whom the autoritie of the holy
 scripture describeth to be very God
 and very mā, the only sauour of the
 worlde, þe only priest, the only sacrifice
 for the synnes of the worlde, yea the
 only head of the churche, and mennes
 intercessour in heauen. As many tha
 as shewe this Christ any wher elles,
 than in heauen: as many as appoint
 other heades of the churche, other re-
 demers of the worlde, other sacrifices
 for the synnes of the worlde, and other
 aduocates, intercessours, and media-
 tours, are comprehēded in these wor-
 des of Christ: and those be euen they,
 whom it is not lafull for vs to bele-
 ue, or to geue credence vnto. And this
 is so openly done in the papacie, of the
 pope him self and his membres, that
 no man can say naye to it. For first,
 they are not wont to shewe Christ our
 Lorde in heauen, which was crucified
 for vs, and died, which rose again,
 and ascended in to heauen, according
 to the articles of the apostles Crede:
 but to tell folkes, that he is either

Aa contep=

Antichrist

conceyned in a pretty litle white cake,
or in churches consecrated for that
purpose, which they are not afraide
to dresse with these written wordes:
Hic Deum adora. Here worship God.

Are not these they than, that shewe
Christ our Lorde in closettes or secret
places, as he hi self told before hande:
As we will speake nothing, how their
ble is to teach vs a farre other Christ,
thā is purported in þ holy scriptures,
for þ scriptures beare recorde, that he
was only incarnate, & made very mā
for our sakes. But these men not con-
fenting them selues with that, feyne
him also to be impanate or embrea-
ded: yea and they ymagine him to be
such a one, that he may be called eue-
ry daye in to a piece of breade, by the
priestesses enchauntementes, as though
he were a certain new *Elicius Iupiter*.

Furthermore, if they purpose to
speake of those thinges, that Christ
our Lorde hath purchased with the
merite of his owne death, as of remis-
sion of synnes, the grace of God the fa-
ther, iustice, right of adopcion, and the
possession of euerlasting blessednesse:
than their maner is (with such open
wics

wickednesse & shamelesnesse) to shewe
them elles where, thā in Christ alone,
that they can not denie it, though they
wolde neuer so fayne. The Apostle
Paul saith, that Christ is made of
God vnto vs, w^olde, righteousnes,
sanctificacion, & redemption: & that he
knewe nothing els, but Iesus Christ,
euen him y^e was crucified. And in an
other place declaring the certaintie of
his doctrine, he saith: Although we
or an Angel from heauen shall preache
vnto you any other gospel, than that we
haue preached vnto you, cursed be he.

1. Cor. 1.
and 2.

Gal. 1.

But we heare the popishe shauelinges
& greaspe doctours preache a farre o-
ther maner of Gospell, than the Apo-
stles haue sent vnto vs in their wri-
tynges. For they teache righteousnes
to be in mennes owne woꝝkes & me-
rites. They teache folkes, to seeke for-
geuenesse of synnes, at the handes of
wicked, and hooꝝemonging, yea most
filthie rakehell masse priestes. As for
the grace and fauour of god, they as-
cribe it (against Goddes commaunde-
ment) vnto ymages, that they set vp:
and therfore they vse to name them,
gracious, as Our lady of grace, & such

Antichrist

other. Thus, yf a mā wold tennen bp
al the hole dong hil of popishe religio,
vnto these, he shal see that they ascri-
be al that is necessary vnto saluation,
to externall toys and trifles.

And wher the scriptures shewe vs,
one only patron & mediator, eue Je-
sus Christ, very God & very man: they
haue deuised as many mediators,
patrones, and intercessours besides
him, as they beleue ther be sayntes
soules in heaue. Therfore wil we, nyl
we: we must nedes saye, that they be
the same, that the redemour & vnde-
nyable scholemaister of the worlde
maketh mencion of, in this place.

What must we doo now in this
behalfe, you me and brethzen? Christ
saith, Beleue them not. Lo, our saue-
our geueth a shorte, symple, & playne
commaundement, which is a present
medicine against all the obiectiones,
that man can deuise. Thow shalt take
them to be deceauours, as many as
goo about to bzing in this maner of
doctrine, and therefore thow shalt not
beleue their sayenges.

The B. of
Rome

Here therefore lieth all the autori-
tie of the bishoppes of Rome, of fa-
thers

thers, and of the counsailes in the
Dust, which they holde them most
chiefly by. For if they wolde obiecte
the B. of Rome, as though men must
nedes beleue him, bicause he is (wth to
ambitious a name and title) called
the head of the church, yet ther is no
cause why we should be afrayd of hys
autozitie. For here we do heare the
true and supreme head of the church,
and our chief priest saye: Beleue them
not.

Neither is ther any cause, why they
should haunt of the canones of coun-
sailes, and decrees of fathers: For the
autozitie of them is spoken aginst, by
this counsaile, which is the holiest
counsail, that maye be hade or deu-
sed: and the president and head of this
counsail is the only begoten sonne of
God, and the eternal truthe of God:
who hauing communicacion in the
presence of his welbeloued apostles,
of the deceauours that should com, in
the later age of the worlde, commaū-
deth them, not to beleue them.

Now let them hearken to the de-
crees of fathers, let them beholde the
Canones of counsailes, and make
Aa 3 them

Counsail
les & fa-
thers

Antichrist

the selues subiectes vnto the ymaginations of most shameles vile men, which set more by lyes, thā by y truth, and hade rather be dāned than saued. For wherto doo we passe vpon them any more? Wherto doo we wretches take hede, to the autoritie of counsailes? Cā not the autoritie of Christ deserue credence at our handes, onles it be approued by the consent of mē? Nay, let vs rather heare Christ him self, & him that Christ ordayned to be y doctour of the gentiles. If an angel from heauen preache any gospel, besides y we haue preached, cursed be he. And: If they saye vnto you, Lo here is Christ, or ther is Christ, beleue them not. Who so euer therfoze dare be so saluys, as to declare forgiveness of synnes, righteousnesse, the grace of God, and saluation any wher elles, than in Iesus Christ alone, and to shewe him any wher elles, than in heauen, cursed be they, and let them not be belened, how gape felowes so euer they be, how fynely so euer they cā tell their tale, and of how high autoritie so euer they are. But if so be so wilfully stubburne and blinde, that they will rather beleue them

them thā Chriſt our ſauour (geuing
vs ſo faithfull monition) we muſt ne-
des let them alone, to doo after their
owne luſt. They ſhall fele (like wret-
ches) one day to their owne great
payne, what a guyde it is, y they haue
ſolowed.

Secondarily the Lorde warneth
vs, that we goo not out, if they either
teache a falſe Chriſt, or ſhewe Chriſt
any wher elles, thā in heauē. Which
wordes, although they may be expoū-
ded to meane (concerning the bodie) y
the Lorde forbiddeth all ſtracions and
pilgrimages, that are done for ſalua-
cion and religion: yet they ought chief-
ly to be applied to our ſoule & mynde,
ſo that the ſoule goo not out from
Chriſt our Lorde and ſauedour, nor
ſeke ſaluation any wher elles, but ſat-
tle it ſelf in him, wpyth an aſſured and
vndoubting faith. And herein ve-
rily are all thinges cloſed, that make
vnto our ſaluation. For like as a
man may ſynde the fauour of God
the father, the remiſſion of ſynnes,
and ſaluation in Chriſt alone: euē ſo
as many as go out fro Chriſt, & thike
ſeigne to beleue ſtedfaſtly in him,

Goo not
furthe.

Antichrist

Math. 7.

can not chose, but god out quyte from
life and saluacion. Therfore it is very
muche profitable for vs to knowe do-
ning brethren in Christ) after what
sorte we may abide in the Lorde, and
tary with him still vnto the ende: spe-
cially seing we heare him saye. Not
every one that saith, Lorde Lorde, shall
entre into the kingdome of heauen, but
he that dothe þ will of my father which
is in heauē. These same wordes teache
men what becometh them to doo, that
are desirous to abide in Christ, and
entre wpth him in to the kingdome
of heauen. We must nedes doo God þ
the heavenly fathers wil: Mary, what
that is, we may knowe, by þ wordes
of Christ him self and the Apostles.

The will
of God is
that we
beleue in
his Sonne.

And furst in dede, the Lorde him
self speaketh of the will of the father,
Jo. 6. chap. and saith: This is the wil
of him that sent me, that al that see the
sonne, and beleue in him, haue everlas-
ting life.

Therfore the will of God is good &
holson vnto vs, which hathe this ap-
pointed ende, that we shall haue ever-
lasting saluacion: but with this con-
dicion, that we should knowe the sone,
and

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and beleue in him, whom he voucheth
safe to sende in to the worlde for our
sakes. Whā the furst point of Goddes
wil requireth of vs a very, a certain, a
perfite, and an vnwauering faith in
Christ our Lorde & saueour, to cleaue
fast vnto him withall, and to seke in
him alone for those thinges, that are
necessary to com to eternal saluacion.
And this faith requireth a certain &
a perfite knowlage of Christ, to thin-
tent that least (while we make boast
of our faith) we carpe in our hearte
nothing but as it were, a bare and a
vayne fantastical opiniō: but we must
beleue faithfully (and without al doub-
ting) those thinges, that are set furthe
vnto vs, in the worde of everlasting
truth, by Christ our Lorde.

This worde describeth our saueour
vnto vs, after this sorte. Iesus Christ
is the true and natural sonne of God
the father, of all one substance, nature,
& maiestie wth h^{is} father frō everlasting.
And at h^{is} tyme appointed, he became
mā for our sakes, not by layēg awaye
his godhead, but by receauing of mā-
head, so that he which was God from
everlasting, is now bothe very God &
As very

How the
scripture
describē
Christ

Antichrist

bery mā, in one inseperable persone.
And forasmuche as he became man,
he suffred all thinges that a man may
do, synne only except. For he was boz-
ne as man, & growed & wared strong
in body, streynight, & processe of age.
He was weary wth trauailig, he rested,
& he suffred bothe hongre & thyst, he
also wept for sorowe of hearte. yea he
was afrayde of deathe, & of the paynes
of deathe, & yet he abode them paciety
& strongly, for our sakes. But before
tyme of his deathe appoched, his will
was to haue his diuinitie knowen to
men, not only by miracles & wonde-
rous signes, but also opening the wil
of his father, he gaue vs a certain, and
an absolute doctrine of saluacion and
blessednesse. He chosed disciples also,
after he had instructed them with his
spirite, & in the doctrine of the truthe,
he might at his ascēding in to heaue,
sende them furthe in to all the wyde
worlde. And whan he dyed, he satisf-
fyed his fathers righteousnesse by his
deathe, and offring him selfe for vs
once for all, he made a sufficient sacri-
fice for the clensyng of the synnes of
the

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the worlde . For by his deathe he
broke the olde serpentis head , all to
clattered his power , and toke his
streynght from hym, and than by his
glorious resurrection he ouercame
deathe it self. At last, whan he went vp
in to heauen, he set heauē gates wyde
open for vs again , the which synne
hade locked vs out of: and wolde haue
the fleshe which he toke of vs, to be the
earnest peny and pledge of our resur-
rection and saluacion in heauen . And
now he sitteth in heauen , and is our
only and supreme bishop: which as he
offred his body a sacrifice for our syn-
nes, euen so dothe he make intercessiō
for vs continually before our heauēly
father, so as we (as muche endaunge-
red with synne as we are) may safely
approche to the throne of grace.

Such a maner Christ (A saue) and
such a maner saueour the oracles
of the scripture purporte vnto vs:
and the will of God the father is,
that we stedfastly beleue him to be
such a one: and that we goo not about
to seke any wher elles those thinges,
that are gyven vs in him.

Now

Antichrist.

Now the faythe that we talke of, is not a certaine bare and a bayne fantastical opiniō, that consisteth in bare wordes and in nothing elles, but in the speche of the mouthe: but it is a quicke lyuely strong power, whiche beyng (by the spirite of God) grased in mennes consciences, conteyneth all the hole mater of saluacion and religiō. For it is necessary for vs also, to know God the father, that we maye be truly and faythfully grounded in Iesus Christ, Goddes owne sonne. If we acknowlage him rightly to be suche a one as he is, we shall feare him also: and not that only, but also we shall loue him aboue all other thinges, & beyng bounden to him with suche feare and loue, as children owe to their natural parentes, we shal willingly obeie him in al thinges.

Out of the spoutte of the same fountayne, shall spring what so ever can be required also, vnto externall religion. For in this faythe we shall not heare the ymaginations of our owne reason, but haue respecte onely vnto the doctrine and example of Christ, and depende holly of it. And whan we see,
that

that he hath puided so for his church,
that he wolde not burthen it with an
vnpꝛofitable pompe of ceremonies,
but (contenting him self with a fewe)
hath appointed only those that myght
be sufficient vnto saluaciō: as these al-
most are, the pꝛeaching of the woꝛde,
baptisme the token of regeneracion,
and the Lōdes supper, that acceptable
remembꝛaunce of the Lōdes deathe,
and of our redempcion.

And so we contenting our selues
also with those same, wil thinke that
nothing is to be added besydes these,
nother will we searche any deper, yf
we wil beleue in him, & acknowlage
him to be our saueour, kyng & pꝛiest,
and the faythful scholemaister of mā-
kinde. As many therfoze as diligent-
ly folowe this simple playne doctrine
of Christ, and the oracles of Goddes
woꝛde, & suffre not them selues to be
drawen awaye wth other mēnes vaine
ymaginacions, vnto them this fayth-
full admonicion of Christ is both hol-
some and profitable. But as many as
will not haue their faythe and religi-
on hedged within these bondes, but
leape ouer the hedge (lyke a wylde
beast

Antichrist

beast) and iudge otherwysse of Christ, than is taught in the scriptures: and seke saluacion and life elles wher, than in Christ our only sauour: and also lade the churche with newe ceremonies, and with a newe forme of religion: they forgette this faithfull admonicion, and doo contrary to Christs commaundement goo out, and suffer them selues to be seduced, not without the present danger bothe of their owne soules and other folkes.

And therefore I thinke al men may plainly see, what the causes are, that let vs, & holde vs backe at this daye, that we can not forsake either h knowe the truthe and Christ our Lorde, or become papistes, and submitte our selues to the B. of Romes doctrine and religion. For the commaundement of Christ holdeth vs backe, which it wer not only abominable for vs to transgresse, but also it is tyed vnto vs w h extreme perile of our soules. And I thinke ther is no man so blynde, but he seeth, that the B of Romes doctrine is such a one, that he pulleth awaye suche as folowe his trace w it, & maketh them to goo out from Christ our
only

only faueour. For he speaketh not of Christ, as the scriptures purporte. For his woted maner is to shewe those thinges which are frely geue vnto mankind by Christ alone, elles wher (yea in other places innumerable) besides christ.

The B. of Rome reasoneth of religion (aswell inwarde as outwarde) farre otherwise, than Christ did in tymes past. He sendeth men to sayntes and pulleth them awaye from the maker of all. He hath brought a confused muckheape and burthen of ceremonies in to the churche, a great deale heavier than the leuitical priesthood was, wherwith the vnlearned comon peoples consciences are miserably tormented. Moreover he teacheth me to buy those thinges out with golde and silver, that are frely geue vs by Christ, and y ought to be hade by only faith. What nede many wordes: he sheweth Christ and the saluacion that Christ hath wrought, in such places, as nother Christ nor saluacion is.

Wyth what heart than, and with what conscience shal we be hable to folowe þ B. of R. trade, seing we heare Christ with plaine wordes, & an open
lowde

Antichrist

Wode boſee biſſe: Goo not out. Shal
we be ſo hardy than, as to paſſe the
bondes of the ſaith and religion, that
Chriſt hath preſcribed vnto vs: God de
fende vs from that wicked temeritie,
brethren.

Though the prince of the worlde
rage, though his vicare and miniſter
the B. of Rome ſtampe and ſtare,
though princes that are ſtered by
by their driftes, playe the deuils:
though Cardinales, patriarches, bi
ſhoppes, prelates, abbottes, prouoſtes,
deanes, ſuffraganes, monkes, chano
nes, friers, and all the hole rable of
ſacrificing maſſemongers and reli
gious perſones (of bothe ſexes) renne
out of their wittes for angre: and
though men crye euery where, Coun
ſailes, Counſailes: yea though the coun
ſailes blowe and bluſtre, lighten and
thondre neuer ſo thicke: yet that one
only ſayeng ought to be of more au
toritie with vs, than that we ſhould
be afraid of al the mennes ſtrength
tes, power, and policie in all the wide
worlde, and (for drede of them) to goo
out from Chriſt, contrary to Chriſtes
commaundement. For Chriſt is that
king

King of glorie, the most victorions triumphant Emperour, & that holy sacred Maiestie, y^e is mightie in dede, in whose sight all knees ought to boine. For he shall beate his proud scozeful stubburne enemies in pieces, wth his yron rodde, & make the a fote stole for hym, to treade vpon vnder his fete.

Let vs now stepe ouer vnto the o^rther chief point of Goddes will, which Paule in his. 1. Thessa. 4. expoundeth on this wyse: This is the will of God euen your sanctification o^r holynesse, that you should absteyne fro^m hooredome, & that every one of you should knowe, howe to possesse his vessell wyth holynesse and honour, not wyth the luste of concupiscence, as the heathen do, whiche knowe not God.

Here O you Romishe rufflers and moste shameles papistes, lende me your eares a litel. you (I saye) that go about to bring the faythe in Christ, and the holy sacred doctrine of the gospels truthe into slaunder & hatred, vnder pretense as though it neuer required good workes, but reiected and forbade them, as vnprofitable and superfluous. For where we ascribe all

*The wil
of God is
our Sancti
fication.*

B b

the

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the glozie of our redemption and saluacion to Christ alone, and attribute nothing vnto your woꝝkes and merites, by and by ye burst out in a great rage, and crye that we damne al good woꝝkes, and open a wyndowe for me to committe al wickednesse. But how falsely, how wickedly, how vnaduisedly, & how shamelesly ye doo this, learne it not of vs (whom ye hate already before hande) but of Paule the Apostle that chosen instrument of Christ our saueour. For albeit he dothe euery where harpe and beate vpon this one thing, that men shoulde knowe, they are saued by Iesus Christ, and confesseth also with playne woꝝdes, that he knoweth nothing elles saue Iesus Christ, & that he was crucified: yet he saith not y good woꝝkes are eyther vnpꝛofitable or superfluous, nor biddeth men folowe the lust & the synful affections of their owne fleshe, nother doth he appoynt suche a saythe, as maye make men to synne carelesly, as these wicked, blasphemous, & antichristian Papistes cōclude. But this (sayeth he) is the wyl of God, euen your holynesse.

For seying Christ Iesus hath washed

shed vs wth his owne blood, and
 sanctified vs, and made vs the temples
 of his spirite, the apostle wold haue
 vs to be after such sorte, that we con-
 tinue stil in this sanctification or ho-
 lyneſſe, and not defile our ſclues
 wth the filthineſſe of synnes. And
 for that cauſe, he maketh mention of
 hoozedome moſt chiefly in this place,
 becauſe the hoozemonger vnhaloweth
 that holy ſacred temple, moſt ſpecially
 in ſynnyng againſt his owne bodye:
 yet vnder the name of hoozedome, he
 will haue vs vnderſtande all vnclan-
 neſſe, that man is spotted wth halla-
 ſoz he ſaith mozeouer: That every
 one of you knowe, how to poſſeſſe his
 veſſell, that is, his bodye with holynesse
 and honour: I meane, ſo as the name
 of God may be ſanctified and halow-
 ed in vs, and in our conuerſaciō, and
 not to lyue like the heathens, which
 are moſt farre from the knowlage of
 God. But this ſanctification or holy-
 neſſe is the frute of faithe, yea ſuch a
 frute, that faithe can not poſſibly
 be wthout it. For yf thou doeſt be-
 leue, that thou art redeemed from the
 tyrānye of synne, and from the fire of

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damnaciō, by þ bitter deathe & most painfull sorowes of Chzist, and haſte this only hope of thy ſaluacion & liſer ſuerly thow wilt not caſt awaye nor ſet ſo light by this thy ſaluaciō, which is redemed w ſo deare a price by the ſone of God, þ thow wilt loſe it, for þ pleasures of thy carnall affectiones, which ſhal baniſhe awaye euē in a moment. Beſides this, if thow haſt put on Jeſus Chzist truly by faith, thow wilt not ſoile him, that is ſo noble a garmēt, & of more value thā al þ treasures of golde & precious ſtones, w þ filthie woꝝkes of ſynnes: but though thow be ouercome & fall through the frailtie of mannes nature, yet thow wilt bp agayne quickly, & bewaile thy fall bitterly. And for þ cauſe þ ſcriptures ſaye, þ faith is the good tree, that can not bring furthe euil frutes. For inasmuche as faith is the woꝝke of þ holy ſpirit of God, it muſt nedes alſo bring furthe the frutes of the ſpirite: double loue, that is, of God, and a mānes neighbour: hope, cōfoꝝte, iuſtice, innocencie, pureneſſe, patience, & all the company of other vertues.

Wherefoze we learne by this (brethren)

then) first that they are most principal blasphemers against y^e true faith and religion, that is buylded vpon Christ alone, as many as saye, that y^e doctrine of the gospel is an enemy to good woorkes: secondly, that they truly abyde in Christ, and cleaue constantly vnto him, that boaste of their faith, not only in their woordes, and bragge not in the only speaking of faith, but geue them selues vnto holynesse of life, and applye them selues to this ende only, that they may kepe their vessel (which is washed with the precious blood of Christ) pure & cleane. For he can not be called a membre or a disciple of Christ, which forgetteth christian purenesse and holinesse, and maketh him self the bonde slaue of synne, and an instrument for y^e deuil to pype in. Therefore in this admonition and counsaile of our saueour Christ, is secretly comprised that true & eternall lawe, and vnfailling rule, that he wolde haue common to al his disciples, and with singular foresight requireth them to frame their life and religion according to this rule: Marp it is a pretie shorte rule, a plain rule & easie

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easie to be perceaued. For he comfitteth vs, not to beleue them, that either shewe a false Christ, or teache vs to seke Christ him self and the thinges that are geuen vs by his merite, in any place elles: but to sticke fast to the scriptures, and not to starte fro them one ynche, but in all thinges that perteyne either to God him self, or to the seruice of God, he biddeth vs haunt those thinges, with a constant and vnwauering faith, in charite and in purenesse and innocencie of life, that we be taught in the holy scriptures to doo.

Gal. 6.

Unto this rule it is necessary, that al the constitucions and rules of monkes, chanones, friers, and nonnes geue place, which they are toto proude of in the papacie. For who so euer they be that walke according to this rule (as Paule saithe) peace and mercie be vpon them, and vpon the Israel of God. And contrary wise they shal one daye fele, that they haue gone to farre out of the waye, as many as consider not so faithfull a monicionar, and deuise an other rule of life and faith for them selues to folowe.

Now

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The.v.Homilie.

200

196
Of the lordes last coming.

Now are we come to the third and last special point of this admonition, wherein Christ maketh playne mencion of his last coming. First he teacheth vs, in what sorte, forme, facion; and glorious royaltie he shall come: and than he expoundeth the condicion and state of the sayntes and faithfull people, which they shall receaue at the tyme of the last iudgement. Concerning the first, he speaketh these wordes: As the lightenyng gothe from the east and shyneth to the west, so shall the coming of the sonne of man be.

Here we are taught (brethren) that the Lord shall com at a todayn cheoppe, like lightenyng: and at such a tyme as men shall thinke, that (of all other tymes) they are like than to haue most peace, securitie, and worldly wealthe. For so dothe Paule in his first epistle to the Thessalonianes expoude Christes wordes, sayeng: Concerning the tymes and seasons (brethren) I nede not to write vnto you. For you knowe plainly, that the daye of the Lord shall come like a thefe in the night.

W b 4

night

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night. For whan they shall saye, peace,
and all thing is cokke sure, than hens
geth ouer them sodayn destruction, like
the trauaile of a woman labouring of
childe, and they shall not escape it.

These wordes are spoken and writ-
ten to this ende (bretthren) to stere vs
vp, to wathe and prepare our selues,
that we may be soude ready like thir-
tye seruauntes at the Lordes comyng.
Moreouer the Lorde vseth also the si-
militude of lightenyng, to shewe the
maner and facion of his comyng.
And therby he geueth warnyng, that
he wil not come in a pooze estate, basse-
ly, nor as a cōtemned persone, or like
a cast awaye, as he was whan he ly-
ued in the fleshe, whan he spake these
wordes: but with a mightie trayne in
great shynyng brightnesse, glorie, po-
wer, and maiestie, so as all his ene-
mies shall treble and shake for feare,
at the sight of it.

Hereunto serue Danieles wordes
also (that I rehearsed befoze, but they
are worthy to be rehearsed and re-
hearsed agayn) wherwyth he de-
scribeth the Lordes last indgement
on this wylle: I lofed till the seates we-
re pre-

re prepared, and till the olde aged sate
him downe, his clothing was as white
as snowe, & the heares of his head like
the pure wolfe. His throne was like
the syrie flame, and his wheles as the
burnyng fire. Ther drew furthe a syrie
streame, and went out from him. A
thousaunt tymes a M. serued him, ten
thousaunt times. X. M. stode before him
&c. And the Lorde speaketh like vnto
these wordes. Matth. 25. Whan the
sonne of man shall come in his glorie,
& al his angels wth him, thā shal he sitte
vpō the seate of his glorie, & al nacions
shalbe gathered together before hī. &c.
Howbeit these are w^ritten (brethren)
not as though the Lorde wold make
vs afraide, like a tyranne, but that
we should print these wordes in our
myndes, and frame all our life after
such sorte, that at y^e same his glorious
cōming, we may be able to stande su-
rely before his righteous and drede-
ful iudgement. For we shal haue him
to be our iudge, that can nother be
frayde with the glorie and power of
the worlde, nor be entreated by any
noble blood, nother yet bybed with
worloly richesse. But the thing that

The state
of the
faithful at
the Lordes
commyng.

he only regardeth and rewardeth, is
faith working by charitie. Gal. 5.

The seconde thing that the Lorde
speaketh of in this last chief point of
his admonition, is that he teacheth
vs, what the condicion (or state) of
his people shalbe at this his comyng
and glorious iudgement. For it se-
meth a harde and a fearfull mater to
the fleshe, whan it heareth, that al the
pleasures of this worlde, wherin it
only delyteth, shall perishe once, and
that all we shalbe presented befoze so
mighty a iudge.

But it is full of comforte, that the
Lorde speaketh here: for where so euer
(saith he) the carcasse is, ther also shal
the eagles resorte, or be gathered toge-
ther.

Here he compareth the faithfull
people vnto eagles, and him self vnto
y meate, wherunto they flye. For like
as the eagles with their high flyeng
moute vp to the cloudes, & (w great de-
lyte) beholde the brightnesse of the
sunne (y shyning beames wherof non
other lynng creature is hable to loke
directly vpon) even so those that be
faithfull people being caried with the
wynges

Wynge of faith above all the cares
of this worlde, lifte vp their heartes
to heauen, wher their couerfaction is,
and their right cite that euer shall en-
dure: & so with h eyes of their mynde,
they beholde the sunne of righteous-
nesse Iesus Christ, which is our righte-
ousnesse, and the only quickenyng
meate of the faithfull. For he is the
bread of life, which being eaten by
faith, feedeth vs vnto life euerlasting.
And Christ saith, that these eagles,
that is, the faithful people shall resorte
vnto him: so that they shall be gathered
to him as it were in one moment, as
well those that were departed afore in
the true faith, as those whō h Lorde
at his commyng shall fynde prepared
and ready in faith. For thus dothe
Paule i. Thessa. 4. expounde Christs
wordes. This we saye vnto you in the
worde of the Lorde, that we which lyue,
and are remayning in the commyng of
the Lorde, shall not com ere they which
sleepe. For the Lorde him selfe shall
descende from heauen wyth a shoure,
and the voice of the archangel and
trompe of God. And the dead in
Christ shall aryse first, than shall we
which

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which lyne and remayne, be caught vp with them also in the clowdes, to mete the Lorde in praye. And so shal we euer be with the Lorde. Wherfore comforte your selues, one an other, with these wordes.

Marke (louing brethren) how ioyfull, howe pleasant, and howe comfortable those sayenges be, that are specified in the scriptures, concerning the glorious comming of Christ vnto iudgement. But if we lust to hearken to the papistes in this behalfe, they will tell vs such tales, as are habile not only to dryue mennes consciences in to feare and drede, but also in to flatte desperacion. For they haue forged horrible and cruell tokens, by the rehearsal wherof they haue spoiled the rude people of all comfortable reioyceing, and haue fraide the most pitifully. But the spirite of our saueour Christ speaking by the apostles, maketh so playne mencio of the matter, as that which made vs afraide, whan we wandred in the darkenesse of popery, is now ioye & myrthe vnto vs, so that with continual prayers and feruent desires, we loke for the Lorde,
and

and wold fayne haue his comyngh
to draue nere. For how great & how
honourable shal the sayntes glorie be,
whan those that were dead and resol-
ued in to earthe and duste, shall ryse
again with clarified bodie, and shall
lyue and be transfoymed in one mo-
ment: and al the nature of corrupcion
and what so euer hade ben corrupti-
ble, and mortal, infirme, and subiecte
to sorowes in them, they shall put of:
and by and by they shalbe coupled w
their spouse Christ, and be caried with
him vnto the eternall glorie of true
blessednesse: Whan I saye, the faith-
full eagles shall continually beholde
their sunne of righteousnes for euer,
and shalbe fedde with the meate of e-
ternal life, so that they shall neuer fele
hongre.

And contrary wise, that bloody
and cruel cursed generacion of rauens
and gryppes, I meane the wicked tira-
nes & enemies of his churche, which
in this worlde persecuted the Lordes
saintes w fire & sweorde, & w al kinde
of merciles crueltie: & all beastly bely
cheare mynionnes (men geue to the
paunche and bootysse lustes) shalbe
gathe

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gathered also vnto their carren carcasse, to that houghe and stinking beast, and her head Antichrist: that they may be tyed vp with him, and cast in to the lake that burneth with fire and brimstone: and thā shall they fele, who it is that they haue done after, and who it is, that they hated whā they lyued in this worlde.

Now forasmuche as I shal create more largely of these matters, whā I shal haue more oportunitie to entreat of them, let it suffice that I haue presently touched thē now in fewe wordes. Hitherto we haue heard (in these fyue homilies) all the mysterie of Antichristes tyrannie, and therewithall we haue also knowne the faithfull counsaill of our saueour Christ, which he commaundeth men to folowe in the last season of the worlde. Let vs therefore rendre deuout and humble heartie thanks to our heauenly father, which hath vouchesafe to reueale this weighty daunger vnto vs, and to arme vs with his counsailes against it. And let vs endeavour ourselves to take hede to our Lordes admonitions, so as we may doo after thē,
that

that he thinke not his admonitions
lost vpon vs. Moreover wher it is ma-
nifest out of the apostle Pauls wor-
des, that Antichrist must be destroyed
wth non other weapō, but wth h^e sword
of the spirite, that is the worde of God
(for he cā not otherwise be destroyed)
let vs frame our consciences (breth^{re})
after such wise, as the worde may be
hade in autoritie, & much price amōg
vs, that all men may aduance h^e stu-
die of it, that we may endeavour our
selues to reade, heare, and knowe it wth
suche diligence, that by the power of
it, Antichrist maye be slayne & dye in
our consciences: and that Christ our
Lorde may lyue in our heartes, le-
ast at the dreadfull daye of doome, we
be cast wth that houghe stinking beast in
to the fyre of damnacion, & so perishe
euerlastingly, but that we maye (like
true membres & faithful eagles) be
filled wth euerlasting fode, & be gathe-
red vnto h^e meate h^e shal neuer waste,
and to h^e sunne of righteousness that
neuer shall fade. Amen.

Thus endeth the .v.
Homilie.

Apoca. 18.

Babylon is fallen, great Babilon is fallen, and is become the habitacion of Demilles, and the holdo of all foule spirites, and a cage of all vncleane and hatefull brudes, for all nacions haue dronken of the wyne of the wrathe of her fornication. And the kinges of the earth haue committed fornication with her, and her marchantes are waxed riche, of the abundaunce of her pleasures.

